

Εἰς τὸν Βασιλέα.

The Pourtraicture
of His Sacred
M A J E S T Y
In his Solitudes and
Sufferings.

Together with his *Private*
Prayers delivered to Dr. Juxon
Bishop of London immediately
before his death, &c.

Rom. 8.

More then Conquerour, &c.

Bona agere, & mala pati, Regium est.

Printed Anno Dom. 1648.



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Εἰκὼν Βασιλική.

I. Upon His Majesties calling
this last Parliament.

His last Parliament I called, not more by others advice, and necessity of My affairs, then by My own choice and inclination; who have alwaies thought the right way of Parliaments most safe for My Crown, and best pleasing to My People: And although I was not forgetfull of those sparks, which some mens distempers formerly studied to kindle in Parliaments, (which by forbearing to convene for some years, I hoped to have extinguished) yet resolving with My self to give all just satisfaction to modest and sober desires, and to redresse all publick grievances in Church and State; I hoped by My freedome (and their moderation) to prevent all misunderstandings, and miscarriages in this: In which as I feared affairs would meet with some passion and prejudice in o-

ther men, so I resolved they should find least of them in My self; not doubting, but by the weight of Reason I should counterpoize the overbalancings of any factions.

I was indeed sorry to hear, with what partiality and popular heat Elections were carried in many places yet hoping that the gravity and discretion of other Gentlemen would lay and fix the Commons to a due temperament, (guiding some more well-meaning zeal by such rules of moderation as are best both to preserve and restore the health of all States and Kingdomes:) No man was better pleased with the convening of the Parliament, then My self; who knowing best the largeness of my own Heart toward My Peoples good and just contentment, pleased My self most in that good and firm understanding which would hence grow between Me and My People:

All Jealousies being laid aside, My own and My Childrens Interest gave Me many obligations to seek and preserve the love and welfare of My Subjects

jects. The onely temporall blessing that is left to the ambition of just Monarchs, as their greatest honour and safety, next Gods protection; I cared not to lessen My self in some things of My wonted Prerogative; since I knew I could be no loser, if I might gain but a recompence in My Subjects affections.

I intended not onely to oblige My friends, but Mine enemies also: exceeding even the desires of those, that were factiously discontented, if they did but pretend to any modest and sober sense.

The *odium* and offences which some mens rigour or remissness in Church, and State, had contracted upon My Government, I resolved to have expiated by such Laws, and regulations for the future, as might not onely rectifie what was amisse in practise, but supply what was defective in the constitution: No man having a greater zeal to see Religion settled, and preserved in Truth, Unity, and Order, then My self; whom it most concerns both in piety, and policy;

as knowing; that, No flames of civil
dissentions are more dangerous then
those which make Religious preten-
sions the grounds of Factions.

I resolved to reform, what I should
by free and full advice in Parliament
be convinced to be amisse; and to
grant whatever my Reason and Con-
science told Me, was fit to be desired;
I wish I had kept My self within those
bounds, and not suffered My own
Judgement to have been overborn in
some things, more by others Impor-
tunities, then their Arguments; My
confidence had lesse betrayed My self,
and My Kingdomes, to those advan-
tages, which some men sought for,
who wanted nothing but power, and
occasion to do mischief.

But our sinnes being ripe, there was
no preventing of Gods Justice, from
reaping that glory in our Calamities,
which we robb'd him of in our P o-
sperity.

For thou (O Lord) hast made us see
that Resolutions of future Reforming
do not alwayes satisfie thy Justice, nor
prevent

prevent thy Vengeance for former miscarriages.

Our finnes have overlaid our hopes ; Thou hast taught us to depend on thy mercies to forgive, not on our purpose to amend.

When thou hast vindicated thy glory by thy Judgements , and hast shewed us, how unsafe it is to offend thee, upon presumptions afterwards to please thee; Then I trust thy mercies will restore those blessings to us , which we have so much abused, as to force thee to deprive us of them.

For want of timely repentance of our finnes, Thou givest us cause to repent of those Remedies we too late apply.

Yet I do not Repent of My calling this last Parliament; because, O Lord, I did it with an upright intention, to Thy glory, and My Peoples good.

The miseries which have ensued upon Me and My Kingdomes, are the Just effects of thy displeasure upon us ; and may be yet (through thy mercy) preparatives of us to future blessings , and better hearts to enjoy them.

O Lord, though thou hast deprived us

of many former comforts ; yet grant
Me and My people the benefit of our af-
flictions, and thy chastisements ; that
thy rod as well as thy staffe may com-
fort us : Then shall we dare to account
them the strokes not of an Enemy, but
a Father : when thou givest us those
humble affections, that measure of pa-
tience in repentance, which becomes thy
Children ; I shall have no cause to re-
pent the miseries this Parliament hath
occasioned, when by them thou hast
brought Me and My People, unfeign-
edly to repent of the sins we have com-
mitted.

Thy Grace is infinitely better with
our sufferings, then our Peace could be
with Our sins.

O thou soveraigne goodnesse and wis-
dome, who over-rulest all our Counsels ;
over-rule also all our hearts ; That the
worse things we suffer by thy Justice,
the better we may be by thy Mercy.

As our sins have turned our Anti-
dotes into Poyson, so let thy Grace
turn our Poysons into Antidotes.

As the sins of our Peace disposed
us to this unhappy War, so let this
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War prepare us for thy blessed Peace.

That although I have but trouble
some Kingdomes here, yet I may attain
to that Kingdome of Peace in My heart,
and in thy Heaven, which Christ hath
purchased, and thou wilt give to thy
Servant (though a Sinner) for my Sa-
viours sake, Amen.

*2. Upon the Earl of Straffords
death.*

I Looked upon my Lord of Straff-
ford, as a Gentleman, whose great
abilities might make a Prince rather
afraid, then ashamed to employ him,
in the greatest affairs of State.

For those were prone to create in
him great confidence of undertakings,
and this was like enough to betray
him to great errours, and many ene-
mies: Whereof he could not but con-
tract good store, while moving in so
high a sphere, and with so vigorous a
lustre, he must needs (as the Sun)
raise many envious exhalations,
which condensed by a popular odi-
um, were capable to cast a cloud up-

on the brightest merit, and integrity

Though I cannot in My Judgment approve all he did, driven (as may be) by the necessities of times, and the Temper of that People, more than led by his own disposition to any highth and rigour of actions: yet I could never be convinced of any such criminousnesse in him, as willingly to expose his life to the stroke of Justice, and malice of his enemies.

I never met with a more unhappy conjuncture of affairs, then in the businesse of that unfortunate Earl: who between My own unsatisfiednesse in Conscience, and a necessity (as some told Me) of satisfying the importunities of some people; I was perswaded by those, that I think wished Me well to chuse rather what was safe, than what seemed just; preferring the outward peace of My Kingdomes with men, before that inward exactnesse of Conscience before God.

And indeed I am so far from excusing or denying that complying on My part (for plenary consent was not) to his destruction, whom

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My Judgement I thought not, by any clear Law, guilty of death: That I never bare any touch of Conscience with greater regret : which as a sign of my repentance, I have often with sorrow confessed both to God and men, as an act of so sinfull frailty, that it discovered more a fear of Man, than of God, whose name and place on Earth no man is worthy to bear, who will avoid inconveniences of State, by acts of so high injustice, as no publick convenience can expiate or compensate.

I see it is a bad exchange to wound a mans own Conscience, thereby to salve State sores; to calm the storms of popular discontents, by stirring up a tempest in a mans own bosome.

Nor hath Gods Justice failed in the event and sad consequences, to shew the world the fallacy of that Maxime, *Better one man perish, (though unjustly) then the people be displeased, or destroyed.* For,

In all likelyhood, I could never have suffered, with My People, greater calamities, (yet with greater comfort) had

I vindicated *Straffords* innocency, at least by denying^{ing} to Sign that destructive BILL, according to that Justice, which My Conscience suggested to Me, then I have done since I gratified some mens unthankfull importunities with so cruell a favour. And I have observed, that those, who counselled Me to sign that Bill, have been so far from receiving the rewards of such ingratiatings with the People, that no men have been harassed and crushed more then they: He onely hath been least vexed by them, who counselled Me; not to consent against the vore of My own Conscience; I hope God hath forgiven Me and them, the sinfull rashnesse of that businesse.

To which, being in My soul so fully conscious, those Judgements God hath pleased to send upon Me, are so much the more wel-come, as a means (I hope) which his mercy hath sanctified so to Me, as to make Me repent of that unjust Act, (for so it was to Me) and for the future to teach Me, That the best rule of policy is to preferre the doing of Justice, before all injoyments,
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and the peace of my Conscience before the preservation of My Kingdomes.

Nor hath any thing more fortified My resolutions against all those violent importunities, which since have sought to gain alike consent from Me, to Acts, wherein My Conscience is unsatisfied, then the sharp touches I have had for what passed Me, in My Lord of *Straffords* Businesse.

Not that I resolved to have employed him in My affairs, against the advice of My Parliament, but I would not have had any hand in his Death, of whose Guiltinesse I was better assured, then any man living could be.

Nor were the Crimes objected against him so clear, as after a long and fair hearing to give convincing satisfaction to the Major part of both Houses; especially that of the Lords, of whom scarce a third part were present, when the Bill passed that House: And for the House of Commons, many Gentlemen, disposed enough to diminish My Lord of *Straffords* greatness and power, yet unsatisfied of his guilt in Law, durst not Condemn him.

to die; who for their Integrity in their Votes, were by Posting their Names, exposed to the popular calumny, hatred, and fury; which grew then so exorbitant in their clamours *for Justice*, (that is to have both My self and the two Houses Vote, and do as they would have us) that many ('tis thought) were rather terrified to concur with the condemning party, then satisfied that of right they ought so to do.

And that after A & vacating the Authority of the precedent, for future imitation, sufficiently tells the world, that some remorse touched even his most impiacable enemies, as knowing he had very hard measure, and such as they would be very loth should be repeated to themselves.

This tenderneſſe and regret I find in my ſoul, for having had any hand (and that very unwillingly God knows) in ſhedding one mans blood unjuſtly; (though under the colour and formalities of Juſtice, and pretences of avoiding publick miſchiefs) which may (I hope) be ſome evidence before God and Man, to all Poſterity, that

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that I am far from bearing justly the vast load and guilt of all that blood which hath been shed in this unhappy War ; which some men will needs charge on Me, to ease their own souls, who am, and ever shall be, more afraid to take away any mans life unjustly, then to lose my own.

But thou, O God of infinit mercies, forgive me that act of sinfull compli-
ance, which hath greater aggravations upon Me than any man. Since I had not the least temptation of envy, or malice against him, and by my place should, at least so farre, have been a preserver of him, as to have denied my consent to his destruction.

O Lord, I acknowledge my transgression, and my sin is ever before me.

Deliver me from bloud-guiltinesse
O God, thou God of my salvation, and my tongue shall sing of thy righteousness.

Against thee have I sinned, and done this evil in thy sight, for thou sawest the contradiction between my heart and my hand.

Yet cast me not away from thy presence, purge me with the blood of my Redeemer, and I shall be clean; wash me with that precious effusion, and I shall be whiter then snow.

Teach me to learn Righteousnesse by thy Judgements, and to see my frailty in thy Justice: while I was perswaded by shedding one mans blood to prevent after-troubles, thou hast for that, among other finnes, brought upon me, and upon my Kingdomes, great, long, and heavy troubles.

Make me to prefer Justice, which is thy will, before all contrary clamours, which are but the discoveries of mans injurious will.

It is too much that they have once overcome me, to please them by displeasing thee: O never suffer me for any reason of State, to go against my Reason of Conscience, which is highly to sinne against thee, the God of Reason, and Judge of our Consciences.

What ever, O Lord, thou seest fit to deprive me of, yet restore unto me the joy of thy Salvation, and ever uphold me with thy free Spirit; which subjects

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my will to none, but the light of Reason, Justice, and Religion, which shines in my Soul, for Thou desirest Truth in the inward parts, and integrity in the outward expressions.

Lord hear the voice of thy Sons, and my Saviours Bloud, which speaks better things; O make me, and my People to hear the voice and Joy and Gladnesse, that the bones which thou hast broken, may rejoyce in thy salvation.

3. *Upon His Majesties going to the House of Commons.*

MY going to the House of Commons to demand Justice upon the five Members, was an act, which My enemies loaded with all the obloquies and exasperations they could.

It filled indifferent men with great jealousies and fears; yea, and many of My friends resented it as a motion rising rather from Passion then Reason, and not guided with such discretion, as the touchinesse of those times required.

But these men knew not the just motives,

Yet cast me not away from thy presence, purge me with the bloud of my Redeemer, and I shall be clean; wash me with that precious effusion, and I shall be whiter then snow.

Teach me to learn Righteousnesse by thy Judgements, and to see my frailty in thy Justice: while I was perswaded by shedding one mans bloud to prevent after-troubles, thou hast for that, among other finnes, brought upon me, and upon my Kingdomes, great, long, and heavy troubles.

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my will to none, but the light of Reason, Justice, and Religion, which shines in my Soul, for Thou desirest Truth in the inward parts, and integrity in the outward expressions.

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But these men knew not the just motives,

motives, and pregnant grounds, with which I thought my self so furnished, that there needed nothing to such evidence, as I could have produced against those I charged, save onely a free and legall Triall, which was all I desired.

Nor had I any temptation of displeasure, or revenge against those mens persons, further then I had discovered those (as I thought) unlawfull correspondencies they had used, and engagements they had made, to embroil my Kingdomes : of all which I missed but little to have produced writings under some mens own hands, who were the chief contrivers of the following Innovations.

Providence would not have it so, yet I wanted not such probabilities as were sufficient to raise jealousies in any Kings heart, who is not wholly stupid and neglective of the publick peace, which to preserve by calling in Question half a dozen men, in a fair and legall way (which God knows was all my design) could have amounted to no worse effect, had it succeeded,
then

then either to do Me, and my Kingdome right; in case they had been found guilty; or else to have cleared their Innocency, and removed my suspitions; which, as they were not raised out of any malice, so neither were they in reason to be smothered.

What flames of discontent this spark (though I sought by all speedy and possible means to quench it) soon kindled, all the world is witness: The aspersion which some men cast upon that action, as if I had designed by force to assault the House of Commons, and invade their priviledge, is so false, that as God best knows, I had no such intent; so none that attended could justly gather from any thing I then said, or did, the least intimation of any such thoughts.

That I went attended with some Gentlemen, as it was no unwonted thing for the Majesty and safety of a King so to be attended, especially in discontented times; so were my followers at that time short of my ordinary Guard, and no way proportionable to hazard a tumultuary conflict.

Not

Nor were they more scared at my coming, then I was unassured of not having some affronts cast upon me, if I had none with me to preserve a reverence to me ; For many people had (at that time) learned to think those hard thoughts, which they have since abundantly vented against Me, both by words and deeds.

The summe of that businesse was this.

Those men , and their adherents were then looked upon by the affrighted vulgar, as greater protectours of their Laws and Liberties , then my self, and so worthier of their protection. I leave them to God, and their own Consciences , who if guilty of evil machinations ; no present impunity ; or popular vindications of them will be subterfuge sufficient to rescue them from those exact Tribunalls.

To which, in the obstructions of Justice among men, we must religiously appeal, as being an argument to us Christians of that after un-avoidable judgement, which shall rejudge, what among men is but corruptly decided, or not at all. I

I endeavoured to have prevented, if God had seen fit, those future commotions, which I fore-saw, would in all likelihood follow some mens activity (if not restrained) and so now hath done to the undoing of many thousands; the more is the pitie

But to over-aw the freedome of the Houses, or to weaken their just Authority by any violent impressions upon them, was not at all my design: I thought I had so much Justice and Reason on my side, as should not have needed so rough assistance; and I was resolved rather to bear the repulse with patience, then to use such hazardous extremities.

But thou, O Lord, art my witnesse in heaven, and in my Heart: If I have purposed any violence or oppression against the Innocent: or if there were any such wickednesse in my thoughts.

Then let the enemy persecute my soul, and tread my life to the ground, and lay mine Honour in the dust.

Thou that seeest not as man seeth, but lookest beyond all popular appearances,
sea. ch.

searching the heart, and trying the reins, and bringing to light the hidden things of darknesse, shew thy self.

Let not my afflictions be esteemed (as with wise and godly men they cannot be) any argument of my sinne, in that matter: more then their Impunity among good men is any sure token of their Innocency.

But forgive them wherein they have done amisse, though they are not punished for it in this world.

Save thy servant from the privy conspiracies, and open violence of bloudy and unreasonable men, according to the uprightness of my heart, and the innocency of my hands in this matter.

Plead my cause, and maintain my right; O thou that sittest in the Throne, judging rightly, that thy servant may ever rejoyce in thy salvation.

2. Upon the Insolency of the Tumults.

I Never thought any thing (except our sinnes) more ominously presaging all these mischiefs, which have fol-

followed, then those Tumults in *London* and *Westminster*, soon after the Convening of this Parliament; which were not like a Storm at Sea, (which yet wants not its terrour) but like an Earth-quake, shaking the very foundations of all; then which nothing in the world hath more of horreur.

As it is one of the most convincing Arguments that there is a God, while his power sets bounds to the raging of the Sea: so tis no lesse, that he restrains the madnesse of the people. Nor doth any thing portend more Gods displeasure against a Nation, then when he suffers the confluence and clamours of the vulgar, to passe all boundaries of Laws, and reverence to Authority.

Which those Tumults did to so high degrees of Insolence, that they spared not to invade the Honour and Freedom of the two Houses, menacing, reproaching, shaking, yea, and assaulting some Members of both Houses, as they fancied, or disliked them: Nor did they forbear most rude and unseemly deportments both in contemptuous words and actions, to my self and my Court.

Nor

Not was this a short fit or two shaking, as an ague, but a quotidian feaver, alwaies encreasing to higher inflammations, impatient of any mitigation, restraint, or remission.

First, they must be a guard against those fears, which some men scare themselves and others withall; where indeed nothing was more to be feared and lesse to be used by wise men, than those tumultuary confluxes of many and rude people, who are taught first to petition, then to protect, then to dictate, and last to command and overawe the Parliament.

All obstructions in Parliament (that is, all freedom of differing Votes, and debating matters with reason and candour) must be taken away with these Tumults: By these must the Houses be purged, and all rotten Members (as they pleased to count them) cast out: By these the obstinacy of men resolved to discharge their Consciences must be subdued, by these factions, sedicious, and schismaticall proposalls against Government Ecclesiasticall or Civill, must be bad and

and abetted, till they prevailed.

Generally, who ever had most mind to bring forth confusion and ruine upon Church and State, used the midwifery of those Tumults: whose riot and impatience was such, that they would not stay the ripening and season of Councils, or fair production of Acts in the order, gravity, and deliberatenesse befitting a Parliament; but ripped up with barbarous cruelty, and forcibly cut out abortive Votes, such as their Inviters and Incouragers most fancied.

Yea, so enormous and detestable were their outrages, that no sober man could be without an infinit shame and sorrow to see them so tolerated, and connived at by some, countenanced, incouraged, and applauded by others.

What good man had not rather want any thing he most desired, for the Publick good, then obtained by such unlawfull and irreligious means? But mens passions and Gods directions seldome agree; violent designs and motions must have sutable engines

gines, such as too much attend their own ends, seldome confine themselves to Gods means. Force must crowd in what Reason will not lead.

Who were the chief Demagogues and Patrones of Tumults, to send for them, to flatter and embolden them, to direct and tune their clamorous importunities, some men yet living are too conscious to pretend ignorance. God in his due time will let these see that those were no fit means to be used for attaining his ends.

But, as it is no strange thing for the Sea to rage, when strong winds blow upon it; so neither for Multitudes to become insolent, when they have met of some reputation for parts and piety to set them on.

That which made their rudeness most formidable, was, that many Complaints being made, and Messengers sent by My self and some of both Houses; yet no order for redress could be obtained with any vigour and efficacy, proportionable to the malignity of that now far-spread disease, and pre-dominant mischief.

Such was some mens stupidity, that they feared no inconvenience ; Others petulancy that they joyed to see their betters shamefully outraged, and abused, while they knew their onely security consisted in vulgar flattery : So insensible were they of Mine, or the two Houses common safety and Honours

Nor could ever any order be obtained impartially to examine, censure, and punish the known Boutefeus, and impudent Incendiaries, who boasted of the influence they had, and used to convoke those Tumults as their advantages served.

Yea, some (who should have been wiser States-men) owned them as friends commending their Courage, Zeal, and Industrie; which to sober men could seem no better then that of the Devil, who goes about seeking whom he may deceive and devour.

I confesse, when I found such a deafness, that no Declaration from the Bishops, who were first foully insolenced and assaulted ; nor yet from other Lords and Gentlemen of Honour ;

nor yet from My self could take place for the due repression of these Tumults ; and securing not onely Our freedome in Parliament, but our very Persons in the streets ; I thought My self not bound by My presence, to provoke them to higher boldnesse & contempts ; I hoped by My withdrawing to give time, both for the ebbing of their tumultuous fury, and others regaining some degrees of modesty and sober sense.

Some may interpret it as an effect of Pusillanimity for any man for popular terrours to desert his publick station. But I think it a hardinesse, beyond true valour, for a wise man to set himself against the breaking in of a Sea which to resist, at present, threatens imminent danger ; but to withdraw gives it space to spend its fury, & gain a fitter time to repair the breach. Certainly a Gallant man had rather fight to great disadvantages for number and place in the field, in an orderly way, then skuffle with an undisciplined rabble.

Some suspected and affirmed that
medi

meditated a War, (when I went from *Whitehall* onely to redeem My Person, and Conscience from violence) God knows I did not think of a War. Nor will any prudent man conceive that I would by so many former, and some after *Acts*, have so much weakened My self, If I had purposed to engage in a War, which to decline by all means, I denyed My self in so many particulars : 'Tis evident I had then no Army to flie unto, for protection, or vindication.

Who can blame Me, or any other, for a withdrawing our selves from the daily baitings of the Tumults, not knowing whether their fury and discontent might not flie so high, as to worry and tear those in pieces, whom as yet they but played with in their paws ? God, who is my sole Judge, is My Witnesse in Heaven, that I never had any thoughts of going from My House at *Whitehall*, if I could have had but any reasonable fair Quarter ; I was resolved to bear much, and did so ; but I did not think My self bound to prostitute the Majesty of my Place

and Person, the safety of my Wife and Children, to those, who are prone to insult most, when they have objects and opportunity most capable of their rudenesse and petulancy.

But this businesse of the Tumults (whereof some have given already an account to God, others yet living know themselves desperately guilty) Time and the guilt of many hath so smothered up, and buried, that I think it best to leave it, as it is; Onely I believe the just Avenger of all disorders will in time make those men, and that Citie, see their sin in the glasse of their punishment. 'Tis more then an even lay that they may one day see themselves punished by that way they offended.

Had this Parliament, as it was in its first Election & Constitution, sate full and free, the Members of both Houses being left to their freedome of Voting as in all reason, honour and Religion they should have been; I doubt not but things would have been so carried, as would have given no lesse content to all good men, then they wished or expected.

For, I was resolved to hear reason in all things, and to consent to it so far as I could comprehend it: but as Swine are to Gardens and orderly Plantations, so are Tumults to Parliaments, and Plebeian concourses to publick Councils, turning all into disorders and sordid confusions.

I am prone sometimes to think, That had I called this Parliament to any other place in *England* (as I might opportunely enough have done) the sad consequences in all likelihood, with Gods blessing, might have been prevented. A Parliament would have been welcome in any place; no place afforded such confluence of various and viri-ous humours, as that where it was unhappily convened. But we must leave all to God, who orders our disorders, and magnifies his wisdom most, when our follies and miseries are most discovered.

But thou O Lord art My refuge and defence, to thee I may safely flie, who rulest the raging of the Sea, and the madnesse of the People.

The flouds, O Lord, the flouds are come in upon me, and are ready to overwhelm me.

I look upon My sins, and the sins of My people, (which are the tumults of our souls against thee O Lord) as the just cause of these popular inundations which thou permittest to overbear all the banks of loyalty, modesty, Law, Justice, and Religion.

But thou that gatheredst the waters into one place, and madest the dry land to appear, and after didst assuage the floud which drowned the world, by the word of thy power; Rebuke those beasts of the people, and deliver Me from the rudenesse and strivings of the multitude.

Restore, we beseech thee, unto us, the freedoms of our Councils and Parliaments, make us unpassionately to see the light of Reason, and Religion, and with all order and gravity to follow it, as it becomes Men and Christians; so shall we praise thy name, who art the God of order and counsell.

What man cannot, or will not repress thy omnipotent Justice can and will.

O Lord, give them that are yet living, a timely sense & sorrow for their great sin, whom thou knowest guilty of raising or not suppressing those disorders: Let shame here, and not suffering hereafter be their punishment.

Set bounds to our passion by Reason, to our errors by Truth, to our seditious by Laws duely executed, and to our schismes by Charity, that we may be, as thy Jerusalem, a Citie at unity in it self.

This grant, O My God, in thy good time for Jesus Christs sake, Amen.

5. Upon His Majesties passing the Bill for the Trienniall Parliaments: And after setting this, during the pleasure of the two Houses.

THat the world might be fully confirmed in My purposes at first, to contribute, what in Justice, Reason, Honour, and Conscience, I could, to the Happy successe of this Parliament. (which had in Me no other design but the Generall good of My Kingdomes.) I willingly passed the BILL for Tri-

enniall Parliaments : which, as gentle and seasonable Physick, might (if well applied) prevent any distempers from getting any head or prevailing ; especially, if the remedy proved not a disease beyond all remedy.

I conceived, this Parliament would find work with convenient recesses for the first three Years ; But I did not imagine that some men would thereby have occasioned more work then they found to do, by undoing so much as they found well done to their hands. Such is some mens activity that they will needs make work rather then want it, and chuse to be doing amiss, rather then do nothing.

When that first Act seemed too scanty to satisfie some mens fears, and compasse publick affairs ; I was perswaded to grant that BILL of Sitting during the pleasure of the Houses, which amounted in some mens sense to as much as the perpetuating this Parliament. By this Act of highest confidence, I hope for ever to shut out, and lock the door upon all present Jealousies, and future mistakes : I
confesse

confesse I did not thereby intend to shut My self out of doors, as some men have now requited me.

True, It was an Act unparalleled by any of My Predecessours; yet cannot in reason admit of any worse interpretation then this, of an extream confidence I had, that My Subjects would not make ill use of an Act, by which I declared so much to trust them, as to deny my self in so high a point of my Prerogative.

For good Subjects will never think it just or fit that My condition should be worse by My bettering theirs: Nor indeed would it have been so in the events, if some men had known as well with moderation to use, as with earnestnesse to desire advantages of doing good or evil.

A continuall Parliament (I thought) would but keep the Common-weal in tune, by preserving Laws in their due execution and vigour, wherein My interest lies more than any mans, since by those Laws, My Rights as a KING, would be preserved no lesse than my Subjects; which is all I de-

fired. More than the Law gives me I would not have, and lesse the meanest Subject should not.

Some (as I have heard) gave it out, that I soon repented Me of that settling Act: and many would, needs perswade me, I had cause so to do; but I could not easily nor suddenly suspect such ingratitude in Men of Honours. That the more I granted them, the lesse I should have, and enjoy with them. I still counted My self undiminished by my largest concessions, if by them I might gain and confirm the love of my People.

Of which, I do not yet despair, but that God will still blesse me with increase of it: when Men shall have more leisure, and lesse prejudice; that so with unpassionate representations they may reflect upon those, (as I think) not more princely then friendly contributions, which I granted towards the perpetuating of their happiness, who are now onely miserable in this, That some mens ambition will not give them leave to enjoy what I intended for their good.

Not

Nor do I doubt, but that in Gods due time, the Loyall and cleared affections of my people will strive to return such retributions of Honour, and love to me, or My posterity, as may fully compensate both the acts of my confidence and my suffering for them; which (God knows) have been neither few, nor small, nor short; occasioned chiefly by a perswasion I had, that I could not grant too much, or distrust too little, to Men, that being professedly My Subjects, pretended singular piety, and religious strictness.

The Injury of all Injurie is, That which some men will needs load me withall; as if I were a wilfull and resolved Occasioner of my own and my Subjects miseries; while (as they confidently, but (God knows) falsely divulge) I repining at the establishment of this Parliament, endeavoured by force and open hostility to undo what by my Royall assent I had done. Sure it had argued a very short sight of things, and extream fatuity of mind in me, so far to bind my own hands

hands at their request, if I had shortly meant to have used a Sword against them. God knows, though I had then a sense of injuries; yet not such as to think them worth vindicating by a War: I was not then compelled, as since, to injure my self by their not using favours, with the same candour wherewith they were conferred. The Tumults indeed threatned to abuse all Acts of Grace, and turn them into wantonness; but I thought at length their own fears, whose black arts first raised up those turbulent Spirits, would force them to conjure them down again.

Nor if I had justly recented any indignities put upon me, or others, was I then in any capacity to have taken just revenge in an Hostile and Warlike way upon those, whom I knew so well fortified in the love of the meaner sort of the people, that I could not have given my enemies greater, and more desired advantages against me, then by so unprincely inconstancy, to have assaulted them with Arms, thereby to scatter them, whom but lately

lately I had solemnly settled by an Act of Parliament.

God knows, I longed for nothing more then that my self, and my Subjects might quietly enjoy the fruits of my many condescendings.

It had been a Course full of sin, as well as of Hazard, and dishonour for me to go about the cutting of that by the Sword, which I had so lately planted, so much (as I thought) to my Subjects content, and mine own too, in all probability : If some men had not feared where no fear was, whose security consisted in scaring others.

I thank God I know so well the sincerity and uprightnesse of my own heart, in passing that great Bill, which exceeded the very thoughts of former times ; That although I may seem lesse a Politician to men, yet I need no secret distinctions or evasions before God. Nor had I any reservations in my own Soul, when I passed it ; nor repentings after, till I saw that my letting some men go up to the Pinnacle of the Temple, was a temptation

pration to them to cast me down
head-long.

Concluding, that without a miracle, Monarchy it self, together with me could not but be dashed in pieces, by such a precipitious fall as they intended. Whom God in mercy forgive, and make them see at length, That as many Kingdomes as the Devill shewed our Saviour, and the glory of them, (if they could be at once enjoyed by them) are not worth the gaining, by wayes of sinfull ingratitude and dishonour, which hazards a Soul worth more Worlds then this hath Kingdomes.

But God hath hitherto preserved me, and made me to see, That it is no strange thing for men, left to their own passions, either to do much evil themselves, or abuse the overmuch goodnesse of others, whereof an ungratefull Surfet is the most desperate and incurable disease.

I cannot say properly that I repent of that Act, since I have no reflections upon it as a sin of my will, though an error of too charitable
judge.

Judgement : onely I am sorry other mens eyes should be evil, because mine were good.

To thee (O my God) do I still appeal, whose All discerning Justice sees through all the disguises of mens pretensions, and deceitfull darkneses of their hearts.

Thou gavest me a heart to grant much to My Subjects; and now I need a Heart fitted to suffer much from some of them.

Thy will be done, though never so much to the crossing of ours, even when we hope to do what might be most conformable to thine and theirs too; who pretended they aimed at nothing else.

Let thy grace teach me wisely to enjoy as well the frustratings, as the fulfillings of My best hopes, and most specious desires.

I see while I thought to allay others fears, I have raised Mine own; and by settling them, have unsettled My self.

Thus have they requited Me evil for good, and hatred for My good will towards them.

O Lord be thou My Pilot in this dark
and

and dangerous storm, which neither admits My return to the Port whence I set out, nor My making any other, with the safety and honour which I designed.

Tis easie for Thee to keep Me safe in the love and confidence of My people; nor is it hard for Thee to preserve Me amidst the unjust hatred and jealousies of too many, which thou hast suffered so far to prevail upon Me, as to be able to pervert and abuse My acts of greatest Indulgence to them, and assurance of them.

— But no favours from Me can make others more guilty then My self may be, of misusing those many and great ones, which Thou, O Lord, hast conferred on Me.

I beseech Thee give Me and them such Repentance, as thou wilt accept, and such Grace as we may not abuse.

Make Me so far happy as to make a right use of others abuse, and by their failings of Me, to reflect, with a reforming displeasure, upon My offences against Thee.

So, although for My sins I am by other mens sins deprived of thy temporall
bles.

blessings, yet I may be happy to enjoy
 the comfort of thy mercies, which often
 raise the greatest Sufferers to be the
 most glorious Saints.

6. Upon His Majesties retire-
 ment from Westminster.

W Ith what unwillingness I wit-
 drew from *Westminster*, let
 them judge, who, unprovided of
 tackling, and victuall, are forced to
 Sea by a storm; yet better do so, then
 venture splitting or sinking on a Lee
 shore.

I stayed at *Whitehall*, till I was
 driven away by shame more than fear;
 to see the barbarous rudeness of those
 Tumults, who resolved they would
 take the boldness to demand any
 thing, and not leave either My self, or
 the Members of Parliament the liberty
 of our Reason, and Conscience to de-
 ny any thing.

Nor was this intolerable oppressi-
 on My case alone; (though chiefly
 Mine) For the Lords and Commons
 might be content to be overvoted by
 the

the *major* part of their Houses, who they had used each their own freedom.

Whose agreeing Votes were not by any Law or reason conclusive to My Judgement; nor can they include, or carry with them My consent, whom they represent not in any kind; Nor am I further bound to agree with the Votes of both Houses, then I see them agree with the will of God, with My just Rights, as a King, and the generall good of My People. I see that as many men they are seldome of one mind; and I may oft see that the *major* part of them are not in the right.

I had formerly declared to sober and moderate minds, how desirous I was to give all just content, when I agreed to so many Bills, which had been enough to secure & satisfie all: If some mens Hydropick insatiableness had not learned to thirst the more by how much more they drank; whom no fountain of Royall bounty was able to overcome; so resolved they seemed, either utterly to exhaust it, or barbarously to obstruct it.

Sure

Sure it ceases to be Counsell; when not Reason is used, as to men to persuade; but force and terrour as to beasts, to drive and compell men to assent to what ever tumultuary passions shall project. He deserves to be a slave without pittie, or redemption, that is content to have the rati-
onall soveraignty of his Soul, and liberty of his will, and words so captivated.

Nor do I think My Kingdomes so considerable as to preserve them with the forfeiture of that freedome; which cannot be denied Me as a King, because it belongs to Me as a man, and a Christian; owning the dictates of none, but God, to be above Me, as obliging Me to consent. Better for Me to die enjoying this Empire of My Soul, which subjects Me onely to God, so farre as by Reason or Religion he directs Me, then live with the Title of a King, if it should carry such a vassalage with it, as not to suffer Me to use My Reason and Conscience, in which I declare as a King, to like or dislike.

So

So far am I from thinking the Majesty of the Crown of *England* to be bound by any Coronation Oath, in a blind and brutish formality, to conform to what ever its subject in Parliament shall require ; as some men will need inferre ; while denying Me any power of a Negative voice as King, they are not ashamed to seek to deprive Me of the liberty of using My Reason with a good Conscience, which themselves and all the Commons of *England* enjoy proportionable to their influence on the publick ; who would take it very ill to be urged, not to deny, what ever My self as King, or the House of Peers with Me should, not so much desire as enjoyn them to passe. I think My Oath fully discharged in this point by My Governing onely by such Laws, as My People with the House of Peers have Chosen, and My self have consented to. I shall never think My self conscientiously tied to goe oft against My Conscience, as I should consent to such new Proposals, which My Reason, in Justice, Honour, and Religion bids Me deny.

the M Yet so tender I see some men are of
 and to their being subject to Arbitrary Go-
 ath, iverment, (that is, the Law of ano-
 considers will, to which themselves give no
 liament consent) that they care not with how
 ill ne much dishonour and absurditie they
 y pow make their King the onely man, that
 they must be subject to the will of others :
 e Me without having power left him, to use
 on with his own reason, either in Person, or by
 nselve any Representation.

nglan And if my dissentings at any time
 fluen were , as some have suspected, and un-
 it ve charitably avowed out of errour, opi-
 whan nion, activenesse, weaknesse, or wilful-
 Hou nesse, and what they call Obstinacie
 much in Me (which not true judgement of
 thin things but some vehement prejudice or
 n the passion hath fixed on my mind ;) , et
 y such can no man think it other then the
 Hou Badge and Method of Slavery, by sa-
 ly sel vage rudenesse ; and importunate ob-
 think trusions of violence, to have the mist
 goa of his Errour and Passion dispelled,
 hould which is a shadow of Reason , and
 which must serve those that are destitute of
 , and the substance. Sure that man cannot be
 blameable to God or Man who seri-
 Yet qually

ously endeavours to see the best reason of things, and faithfully follows who he takes for Reason: The uprightness of his intentions will excuse the possible failings of his understanding. If a Pilot at sea cannot see the Polar star, it can be no fault in him to steer his course by such stars as do best appear to him. It argues rather the folly of men to be conscious of their defects in Reason, and convincing Arguments, who call in the assistance of meer force to carrie on the weaknesse of the Councells, and Proposals. I may, with the Truth and uprightness of My heart, protest before God and Men that I never wilfully opposed, or denied any thing that was in a fair way after full and free debates propounded to Me, by the two Houses, Further then I thought in good reason I might and was bound to do.

Nor did any thing ever please Me more, then when My Judgement concurred with theirs, that I might with good Conscience consent to them: yea, in many things where the absolute and morall necessitie of Reason

reason, but temporary convenience on
ys wh point of Honour was to be considered.
pright I chose rather to denie My self, then
cuse them ; as preferring that which they
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to stent for My self.

best a For I can be content to recede much
r the from my own interelts, and Personall
fects Rights, of which I conceive My self to
men be Master ; but in what concerneth
er for Truth , Justice , the Rights of the
f the Church, and my Crown, together with
ay, the generall good of my Kingdomes ;
of My all which I am bound to preserve as
Men much as morally lies in Me :) here I
or den am, and ever shall be fixt and resolute,
r wa nor shall any man gain My consent to
ound that, wherein My Heart gives My
Furth tongue or hand the Lie ; nor will I be
might brought to affirm that to Men, which
In My Conscience I denied before
ase M God. I will rather chuse to wear a
nent Crown of Thorns with my Saviour,
mighten to exchange that of Gold (which
nt is due to Me) for one of lead, whose
ere embased flexiblenesse shall be forced
f Ro to bend, and comply to the various,
and

and oft contrary dictates of any
 fictions; when in stead of Reason, and
 Publick concernments, they obtain
 nothing but what makes for their
 interest of parties, and flows from the
 partialities of private wills and pass
 ons.

I know no resolutions more worth
 a Christian King, then to prefer His
 Conscience before His Kingdomes.

O my God, preserve thy servants
 this Native, Rationall and Religious
 freedome; For this I believe is thy will
 that we should maintain: who thou
 dost justly require us, to submit
 our understandings and wills to thine
 whose wisdom and goodnesse can ne
 ther erre, nor misguide us, and so far
 to denie our carnall reason; in order
 thy sacred Mysteries and commands
 that we should believe and obey rather
 and dispute them; yet dost thou expect
 from us, onely such a reasonable service
 of thee, as not to do any thing for thee
 against our consciences; and as to the
 desires of men, enjoynest us to try
 things by the touch-stone of Reason

Laws, which are the rules of civil Justice; and to declare our consents to that onely which our Judgements approve.

Thou knowest O Lord, how unwilling I was to desert that place, in which thou hast set me, and whereto the affairs of my Kingdoms at present did call me.

My People can witnesse how far I have been content for their good, to denie my self, in what thou hast subjected to my disposall.

O Let not the unthankfull importunities, and tumultuarie violence of some mens immoderate demands, ever betray Me to that degenerate and unmanly slavery, which should make Me strengthen them by My consent in those things which I think in my Conscience to be against thy glorie, the good of my Subjects, and the discharge of my own dutie to Reason and Justice.

Make me willing to suffer the greatest indignities and injuries they please to presse upon me, rather then commit the least sin against my Conscience,

Let the just liberties of my people
(as well they may) preserved in fa-
and equall waies, without the slave-
ry of my soul.

Thou that hast invested me by
favours, in the power of a Christian
King, suffer me not to subject my Rea-
son to other mens passions and designs
which to me seem unreasonable, unjust
and irreligious: So shall I serve thee
in the truth and uprightness of
heart, though I cannot satisfie the
men.

Though I be driven from among
them, yet give me grace to walk
waies uprightly before thee.

Lead me in the way of Truth and
Justice, for these, I know, will bring
me at last to peace and happiness with
thee; though for these I have much
trouble among men.

This I beg of thee for my Saviors sake

7. Upon the Queens departure
and absence out of England

Although I have much cause to
be troubled at my Wifes departure
from Me, and out of My Dominions

yet not Her absence, so much, as the scandall of that necessitie, which drives her away, doth afflict Me. That She should be compelled by My own Subjects, and those pretending to be Protestants, to withdraw for her safetie: This being the first example of any Protestant Subjects, that have taken up Arms against their King, a Protestant: For I look upon this now done in England, as another Act of the same Tragedie which was lately begun in Scotland; the brands of that fire being ill quenched, have kindled the like flames here. I fear such motions (so little to the adorning of the Protestant profession) may occasion a farther alienation of mind, and divorce of affections in Her, from that Religion, which is the only thing wherein we differ.

Which yet God can, and I pray he would in time take away; and not suffer these practises to be any obstruction to Her judgement; since it is the motion of those men, (for the most part) who are yet to seek and settle their Religion for Doctrine,

Government, and good manners, and so not to be imputed to the true English Protestants; who continue firm to their former settled Principles and Laws.

I am sorry My relation to so deserving a Lady, should be any occasion of her danger and affliction; whose merits would have served her for a protection among the savage *Indians*, while their rudeness and barbaritie knows not so perfectly to hate all Virtues, as some mens subtiltie doth; among whom I yet think few are so malicious as to hate Her for Herself. The fault is, that she is My Wife.

All justice then as well as affection commands Me, to studie her Security, who is onely in danger for My sake; I am content to be tossed, weather-beaten, and shipwrackt, so as she may be in safe Harbour.

This comfort I shall enjoy by her safetie in the midst of My Personall dangers, that I can perith but half, if she be preserved: in whose memory and hopefull Posteritie, I may yet sur-

give the malice of My enemies, although they should be satiated with my bloud.

I must leave her and them, to the Love and Loyalty of My good Subjects; and to his Protection, who is able to punish the faults of Princes, and no lesse severely to revenge the injuries done to Them, by those who in all dutie and Allegiance, ought to have made good that safetie, which the Lawes chiefly provide for Princes.

But common civilitie is in vain expected from those, that dispute their Loyaltie: Nor can it be safe (for any relation) to a King, to tarry among them who are shaking hands with their Allegiance, under pretence of laying faster hold on their Religion.

Tis pittie so noble and peacefull a soul should see, much more suffer, the rudenesse of those who must make up their want of justice with inhumanitie and impudence.

Her sympathy with Me in My afflictions, will make her virtues shine with greater lustre, as as starres in the
D 3 darkest

darkest nights; and assure the civi-
ous world, that she loves Me, not
My fortunes.

Neither of us but can easily for-
give, since We do not much blame
the unkindnesse of the Generalitie, and
Vulgar; for we see God is pleased to
trie both our patience, by the most
self-punishing sinne, the ingratitude of
those, who having eaten of our bread,
and being enriched with Our bounty,
have Scornfully lift up themselves
against Us; and those of Our own
Household are become our Enemies.
I pray God lay not their sin to their
charge: who thinke to satisfie all ob-
ligations to duty, by their Corban of
Religion: and can lesse endure to see,
then to sin against their benefactors
as well as their Sovereigns.

But even that policy of my Ene-
mies is so far veniall, as it was necessa-
ry to their designs by scandalous Ar-
ticles, and all irreverent demeanour,
to seek to drive her out of My King-
domes; lest by the influence of her
example, eminent for love as a Wife,
and Loyalty as a Subject, she should
have

have converted to, or retained in their love and Loyalty, all those whom they had a purpose to pervert.

The lesse I may be blest with her company, the more I will retire to God, and My own Heart, whence no malice can banish Her. My enemies may envie, but they can never deprive Me of the enjoyment of Her virtues, while I enjoy My self.

Thou O Lord, whose Justice at present sees fit to scatter us, let thy mercy in thy due time, reunite us on earth, if it be thy will; however bring us both at last to thy heavenly Kingdome.

Preserve us from the bands of our despisefull and deadly Enemies, and prepare us by our sufferings for thy presence.

Though we differ in some things, as to Religion, (which is my greatest temporall infelicity) yet Lord give and accept the sinceritie of our affections, which desire to seek, to find, to embrace every Truth of thine.

Let both our Hearts agree in the love of thy self, and Christ crucified for us.

Teach us both what thou wouldst have us to know, in order to thy glory, our publick relations, and our souls eternall good; and make us carefull to do what good we know.

Let neither Ignorance of what is necessary to be known, or unbelief, or disobedience to what we know, be our misery, or our wilfull default.

Let not this great Scandall of thy my Subjects, which professe the same Religion with me; be any hinderance to her love of any Truth thou wouldst have her to learn, nor any hardening of her, in any error thou wouldst have cleared to her.

Let mine, and other mens constant be an Antidote against the poyson of their example.

Let the Truth of that Religion I professe, be represented to her Judgement with all the beauties of Humility, Loyalty, Charity, and Peaceableness, which are the proper fruits, and ornaments of it. Not in the odious disguises of Levity, Schisme, Heresie, Novelty, Cruelty, and Disloyalty, which some mens practises have lately put up

Let her see thy sacred and saving Truths, as Thine; that she may believe, love and obey them as Thine, cleared from all rust and dross of humane mixtures.

That in the glasse of thy Truth she may see thee, in those mercies which thou hast offered to us, in thy Son Jesus Christ, our onely Saviour, and serve thee in all those Holy duties, which most agree with his holy doctrine, and most imitable example.

The experience we have of the vanity, and uncertainty of all humane Glory, and greatnesse in our scatterings and Eclipses, let it make us both so much the more ambitious to be invested in those durable honours, and perfecti-
ons, which are onely to be found in thy self, and obtained through Jesus Christ.

8. Upon His Majesties re-
pulse at Hull, and the fates
of the Hothams,

MY repulse at Hull seemed at the
first view an act of so rude dis-
loyalty,

loyalty, that My greatest enemies had scarce confidence enough to bett, or own it : It was the first overt Essay to be made, how patiently I could bear the Losse of My Kingdomes.

God knows, it affected me more with shame and sorrow for others, then with anger for My self ; nor did the affront done to Me trouble Me so much as their sin, which admitted no colour or excuse.

I was resolved how to bear this, and much more, with patience : But I foresaw they could hardly containe themselves within the compasse of this one unworthy act, who had effrontery enough to commit, or countenance it. This was but the hand of that cloud, which was soon after to overspread the whole Kingdome, and cast all into disorder and darknesse.

For 'tis among the wicked Maxims of bold and disloyall undertakers That bad actions must alwayes be seconded with worse, and rather not be begun then not carried on, for they think the retreat more dangerous then

the

the assault, and hate repentance more then perseverance in a Fault.

This gave Me to see clearly through all the pious disguises, and soft palliations of some men; whose words were sometime smother then oyl, but now I saw they would prove very Swords.

Against which I having (as yet) no defence, but that of a good Conscience, though it My best policy (with patience) to bear what I could not remedy: And in this (I thank God) I had the better of *Hotham*, that no disdain, or emotion of passion transported Me, by the indignitie of his carriage, to doe or say any thing, unbecoming My self, or unsutable to that temper, which, in greatest injuries, I think, best becomes a Christian, as comming nearest to the great example of Chriss.

And indeed, I desire alwaies more to remember I am a Christian, then a King; for what the Majesty of the one might justly abhor, the Chariry of the other is willing to bear; what the height of a King tempteth to revenge,
the

the humilitie of a Christian teaches
to forgive. Keeping in compasse
those impotent passions, whose excess
injures a man, more then his greatest
enemies can; for these give their ma-
lice a full impression on our souls,
which otherwaies cannot reach very
far, nor doe us much hurt.

I cannot but observe how God not
long after so pleaded, and avenged My
cause, in the eye of the world, that the
most wilfully blind cannot avoid the
displeasure to see it, and with some re-
morse and fear to own it as a notable
stroke, and prediction of divine ven-
geance.

For, Sir *John Hotham* unrepached,
unthreatened, uncursed by any lan-
guage or secret imprecation of Mine,
only blasted with the Conscience of
his own wickednesse, and falling from
one inconstancy to another, not long
after payes his own and his eldest
Sons heads, as forfeitures of their
disloyalty, to those men, from whom
surely he might have expected an-
other reward then thus to divide their
heads from their bodies, whose hearts

with them were divided from their
KING.

Nor is it strange that they who im-
ployed them at first in so high a ser-
vice, and so successfull to them, should
not find mercie enough to forgive
Him, who had so much premerited
of them: For, Apostacy unto Loyal-
ty some men account the most unpar-
donable sin.

Nor did a solitary vengeance serve
the turn, the cutting off one head in
a Family is not enough to expiate
the affront done to the head of the
Common-weal. The eldest Son must
be involved in the punishment, as
he was infected with the sin of the
Father, against the Father of his
Country: Root and branch God cuts
off in one day.

These observations are obvious to
every fancie: God knows, I was
so far from rejoycing in the *Hotbam's*
ruine, (though it were such as was able
to give the greatest thirst for revenge
a full drought, being executed by
them who first employed him against
Me) that I so far pitied him; as I
thought

thought he at first acted more
gainst the light of his Conscience
then I many other men do in the same
Cause

For, he was never thought to be
that superstitious sownnettle, which
some men pretend to, in matters of
Religion; which so darkens their
judgement that they cannot see any
thing of Sin and Rebellion in those
means, they use; with intents to re-
form to their Models, of what they
call Religion; who think all is gold of
piety, which doth but glister with a
shew of zeal and fervency.

Sir *John Hotham* was, I think, a man
of another temper, and so most liable
to those down right temptations of
ambition, which have no cloak or
cheat of Religion to impose upon
themselves or others.

That which makes me more pity
him is, that after he began to have
some inclinations towards a repen-
tance for his sin, and reparation of his
duty to me, He should be so unhappy
as to fall into the hands of their
Justice, and not my mercy, who could

as willingly have forgiven him, as he could have asked that favour of me.

For I think clemency a debt, which we ought to pay to those that crave it, when we have cause to believe they would not after abuse it, since God himself suffers us not to pay any thing for his mercy but onely prayers and praises.

Poor Gentleman, he is now become a notable monument of unprosperous disloyalty, teaching the world by so sad and unfortunate a spectacle, that the rude carriage of a Subject towards his Sovereign carries alwayes its own vengeance, as an unseparable shadow with it, and those oft prove the most fall, and implacable Executioners of it, who were the first imployers in the service.

After-times will dispute it, whether *Hotham* were more infamous at *Hall*, or at *Tower-hill*; though 'tis certain that no punishment so stains a mans Honour, as wilfull perpetrations of unworthy actions; which besides the conscience of the sin, brands with most indelible characters of infamy, the name
and

and memory to posterity, who not engaged in the Factions of the time have the most impartial reflection on the actions.

But thou, O Lord, who hast in so remarkable a way avenged thy Servant suffer me not to take any secret pleasure in it, for as his death hath satisfied the injury he did to me, so let me not by gratifying any passion in me, lest I make thy vengeance to be mine, and consider the affront against me, more than the sin against thee.

Thou indeed, without any desire or endeavour of mine, hast made his mischief to return on his own head, and his violent dealing to come down on his own pate.

Thou hast pleaded my cause, even before the sons of men, and taken the matter into thine own hands; that men may know it was thy work, and see that thou, Lord, hast done it.

I do not, I dare not say, so let mine enemies perish O Lord! yea Lord, rather give them repentance, pardon, and impunity, if it be thy blessed will.

Let

Let not thy justice prevent the objects and opportunities of my mercy ; yea, let them live and amend who have most offended me in so high a nature ; that I may have those to forgive , who bear most proportion in their offences to those trespasses against thy majesty , which I hope thy mercy hath forgiven me.

Lord lay not their sins (who yet live) to their charge for condemnation, but to their consciences for amendment. Let the lightening of this thunderbolt, which hath been so severe a punishment to one, be a terrour to all.

Discover to them their sin, who know not they have done amisse , and scare them from their sin , that sin of malicious wickednesse.

That preventing thy judgements by their true repentance , they may escape the strokes of thine eternall vengeance.

And doe thou, O Lord , establish the Throne of thy servant in mercy , and truth meeting together ; let my Crown ever flourish in righteousness , and peace, kissing each other.

Hear my prayer , O Lord , who hast taught us to pray for , to doe good to,
and

and to love our enemies, for thy sake, *beca*
 who hast prevented us with offerings *wich*
 of thy love, even when we were thine *be o*
 enemies, and hast sent thy Sonne *Jes*
 Christ to die for us, when we were *know*
 posed to crucifie him. *justice*
Arm

9. Upon the listing, and raising *Is*
I am
of C
 Armies against the King

I Find that I am at the same point *those*
 and posture I was, when they forsooke *no w*
 ced Me to leave *Whitehall*: what *Tu*
 melts could not do, an Army must *It*
 which is but Tumults lifted, and *for a*
 rolled to a better order, but as bad *deire*
 end: My recess hath given them *Subje*
 fidence that I may be conquered. *An*

And so I easily may as to any out *W*
 ward strength, which God knows, *flouri*
 little or none at all: But I have a Son *mult*
 invincible through Gods grace *and re*
 abling Me; here I am sure to be *Con*
 querour, if God will give Me such *and R*
 measure of Constancy, as to fear *his*
 more than man: and to love the *standi*
 ward peace of My Conscience, before *enm*
 any outward tranquillity. *troug*

And must I be opposed with *for*
ing o
be

because they have not reason where-
with to convince me? O my Soul!
be of good courage, they confesse their
known weaknesse, as to truth, and Ju-
stice, who chose rather to contend by
Armies, than by Arguments.

Is this the reward and thanks that
I am to receive for those many Acts
of Grace I have lately passed, and for
those many I have endured? is there
for no way left to make Me a glorious
THE KING but by My sufferings?

It is a hard and disputable choice
for a King, that loves his People, and
desires their love, either to kill his own
subjects, or to be killed by them.

Are the hazards and miseries of Ci-
vil War in the bowels of My most
flourishing Kingdome, the fruits I
shall now reap after 17 years living
and reigning among them, with such
measure of Justice, Peace, Plenty,
and Religion, as all Nations about
either admired, or envied? notwith-
standing some miscarriages in Go-
vernment, which might escape; rather
through ill counsell of some men dri-
ving on their private ends, or the pee-
vish-

visshnesse of others envying the present
lick should be managed without the fully fr
or the hidden and insuperable necessities
ties of State, then any propensity to Ju
hope, of my self either to injurie or edge.
nesse or oppression. But t

Whose innocent blood during the able
Reigne have I shed, to satisfie My self in My
anger, or covetousnesse? what When a
dows or Orphans tears can witness the
against me; the just cry of which my Wh
now be avenged with My own blood, all, to
For the hazards of Warre are equall of
nor doth the Canon know any respect of
of Persons. can be

In vain is My Person excepted, was g
a Parenthesis of word, when so much both
hands are armed against Me with some
Swords. ing to

God knows how much I have laboured
died to see what Ground of Justice ther
alleged for this Warre against Me so on
that so I might (by giving just satisfaction
faction) either prevent, or sooner W
so unnaturall a motion; which (against
many men) seems rather the product T
ctions of a surfeit of peace, and warre
tonnesse of minds, or of private of wa
con

contents, Ambition & Faction (which
 they find, or make causes of quarrell)
 when any reall obstructions of pub-
 lick Justice, or Parliamentary Privi-
 ledge.

But this is pretended, and this I must
 be able to avoid & answer before God
 by My own Conscience, however some
 Men are not willing to believe Me,
 yett they should condemn themselves.
 When I first withdrew from *White-*
hall, to see if I could allay the insolent-
 quy of the Tumults, (the not suppress-
 ing of which, no account in Reason
 can be given, (where an orderly Guard
 was granted) but onely to oppresse
 both Mine and the Two Houses free-
 dom of declaring and voting accord-
 ing to every mans Conscience) what
 obstructions of Justice were there fur-
 ther then this, that what seemed just
 to one man, might not seem so to ano-
 ther?

Whom did I by power protect a-
 gainst the Justice of Parliament?

That some men withdrew, who
 feared the partiality of their tryall,
 warned by My Lord of *Straffords*
 (death

death) while the vulgar threatened to be their Oppressours, and Judgement their Judges, was from that instinct which is in all creatures to preserve themselves. If any others refused to appear, where they evidently saw the current of Justice and Freedome stopped and troubled by the Rabbles that their lawfull Judges either durst not come to the Houses, or not declare their sense with liberty and safety; it cannot seem strange to any reasonable man when the exposing them to publick shame was enough to ruine them before their Cause could be heard and tried.

Had not factious Tumults overborn the Freedome and Honour of the two Houses; had they asserted their Justice against them, and made the way open for all the Members quietly to come and declare their Consciences: I know no man so dear to Me, whom I had the least inclination to advise either to withdraw himself, or deny appearing upon their Summons, to whose Sentence according

Law (I think) every Subject bound
stand.

Distempers (indeed) were risen to
a great a height, for want of timely
repressing the vulgar insolencies ; that
the greatest guilt of those which were
Voted and demanded as Delinquents
was this, That they would not suffer
themselves to be over-aw'd with the
Tumults, and their Patroness ; nor
compelled to abet by their suffrages, or
presence ; the designs of those men
who agitated innovations, and ruine,
both in Church and State.

In this point I could not but ap-
prove their generous constancy and
cautiousness ; further then this I did
never allow any mans refractoriness
against the Priviledges and Orders of
the Houses ; to whom I wished no-
thing more, then Safety, Fulness, and
Freedom.

But the truth is, some men, and those
not many, despairing in fair and Par-
liamentary wayes by free deliberati-
ons, and Votes to gain the concur-
rence of the Major part of Lords
and Commons, betook themselves (by
the

the desperate activity of factious Tumults) to lift and terrifie away those Members whom they saw to be of contrary minds to their purposes.

How oft was the business of the Shops enjoying their Ancient privileges and undoubted Priviledges in the House of Peers, carried for them by farre the Major part of Lords. Yet after five repulses, contrary to all Order and Custome, it was by tumultuary instigations obtruded again, and by a few carried, when most of the Peers were forced to absent themselves also.

In like manner, was the Bill against Oath Root and Branch; brought on by tumultuary Clamours, and schismatical Terrours, which could never, till both Houses were sufficiently thinned and over awed.

To which Partiality, while in Reason, Justice and Religion, my conscience forbids Me by consenting to make up their Votes to Acts of Parliament; I must now be compelled with an Army, and constrained either to hazard My own, and my Kingdomes ruine, by my Defence, or

I grate My Conscience to the blind obedience of those men, whose zealous superstition thinks, or pretends, they cannot do God and the Church a greater service, than utterly to destroy that Primitive, Apostolicall, and anciently Universall Government of the Church by Bishops.

Which if other mens judgements bind them to maintain, or forbids them to consent to the abolishing of it; Mine much more; who, besides the grounds I have in My judgement, have also a most strickt and indispensable Oath upon My Conscience, to preserve that Order, and the Rights of the Church; to which most Sacrilegious and abhorred Perjury, most unbeseeming a Christian King, should I ever by giving My Consent be betrayed, I should account it infinitely greater misery, then any hath, or can befall Me; in as much as the least sin hath more evil in it, then the greatest affliction. Had I gratified their Anti-episcopall Faction at first in this point, with my consent, and sacrificed the Ecclesiasticall Government, and

E Revenues,

Revenues, to the fury of their covetousnesse, ambition, and revenge, believe they would then have found no colourable necessity of raising an Army to fetch in, and punish Delinquents.

That I consented to the Bill of putting the Bishops out of the House of Peers, was done with a firm perswasion of their contentednesse to suffer present diminution in their Rights, and Honour for My sake, and the Common weals, which I was confident they would readily yield unto, rather than on occasion (by the least obstruction on their part) any dangers to me, or to my Kingdome. That I cannot add my consent for the totall extirpation of that Government (which I have often offered to all fit regulations) hardly much further tie upon my Conscience as what I think Religious and Apostolicall; and so very Sacred and Divine, is not to be dispensed with, or destroyed, when what is onely of civill Favour, and priviledge of Honour granted to men of that Order, may with their consent, who are concerned in it be annulled.

This is the true state of those obstructions pretended to be in point of Justice and Authority of Parliament; when I call God to witnesse, I knew none of such consequence as was worth speaking of a Warre, being onely such as Justice, Reason, and Religion had made in my own and other mens Consciences.

Afterwards indeed a great shew of Delinquents was made; which were but consequences necessarily following upon mine, or others withdrawing from, or defence against violence: but those could not be the first occasion of raising an Army against me. Wherein I was so far from preventing them, (as they have declared often, that they might seem to have the advantage and Justice of the defensive part, and load me with all the envy and injuries of first assaulting them) that God knows, I had not so much as any hopes of an Army in my thoughts. Had the Tumults been Honourably and Effectually repressed by exemplary Justice, and the liberty of the Houses so vindicated, that all Mem-

B a bers

bers of either House might with Honour and Freedome, becoming such a Senate, have come and discharged their Consciences, I had obtained all that I designed by my withdrawing, and had much more willingly, and speedily returned then I retired; this being my necessity driving, the other my choice desiring.

But some men knew, I was like to bring the same judgement and constancy, which I carried with me, which would never fit their designs: and so while they invited me to come, and grievously complained of my absence, yet they could not but be pleased with it: especially when they had found out that plausible and popular pretext of raising an Army to fetch the Delinquents: when all that while they never punished the greatest and most intolerable Delinquencie of the Tumults; and their Exciters, which drove my self, and so many of both Houses from their places, by most barbarous indignities, which yet in all Reason and Honour, they were as loth to have deserted, as those others were

will

willing they should, that so they might have occasion to persecute them with the Injuries of an Army, for not suffering more tamely the Injuries of the Tumults.

That this is the true state and first drift and design in raising an Army, against me, is by the sequell so evident, that all other pretences vanish. For when they declared by Propositions, or Treaties, what they would have to appease them; there was nothing of consequence offered to me, or demanded of me, as any originall difference in any point of Law, or order of Justice. But among other lesser Innovations, this chiefly was urged, The Abolition of Episcopall, and the Establishment of Presbyteri- an Government.

All other things at any time propounded were either impertinent as to any ground of a War, or easily granted by me, and onely to make up a number, or else they were meerly consequentiall, and accessary, after the Warre was by them unjustly be-

I cannot hinder other mens thoughts, whom the noise and shew of piety, and heat for Reformation and Religion, might easily so fill with prejudice, that all equality and clearnesse of judgement might be obstructed. But this was; and is, as to my best observation, the true state of affairs between us, when they first raised an Army, with this designe, either to stop my mouth, or to force my consent: and in this truth, as to my conscience, (who was (God knows) as far from meditating a War, as I was in the eye of the world from having any preparation for one) I find that comfort, that in the midst of all the unfortunate successes of this Warre, on my side, I do not think my Innocencie any whit prejudiced or darkned; Nor am I without that Integrity, and Peace before God, as with humble confidence to address my Prayer to Him.

For Thou, O Lord, seest clearly through all the cloudings of human affairs; Thou judgest without prejudice: Thy Omnipotence eternally guides thy unerrable Judgement.

O my God, the proud are risen against me, and the assemblies of violent men have sought after my soul, and have not set Thee before their eyes.

Consider My enemies, O Lord, for they are many, and they hate me with a deadly hatred without a cause.

For Thou knowest, I had no passion, design or preparation to embroyle my Kingdomes in a Civill War; whereto I had least temptation; as knowing I must adventure more then any, and could gain least of any by it.

Thou, O Lord, art my witnesse how oft I have deplored, and studied to divert the necessity thereof, wherein I cannot well be thought so prodigally thirsty of my Subjects bloud, as to venture my own Life, which I have been oft compelled to do in this unhappy Warre; and which were better spent to save then to destroy my People.

O Lord, I need much of thy grace, with patience to bear the many afflictions thou hast suffered some men to bring upon me; but much more to bear the unjust reproches of those, who not consent that I suffer most by the War,

will needs perswade the world that
have raised first, or given just cause
raise it.

The confidence of some mens false
tongues is such, that they would make
me almost suspect my own innocency:
Yea, I could be content (at least by my
silence) to take upon me so great a guilt
before men, If by that I might allay the
malice of my Enemies, and redeem my
People from this miserable Warre; since
thou O Lord knowest my innocency in
this thing.

Thou wilt find out bloudy and decei-
full men; many of whom have not lived
out half their daies, in which they pro-
mised themselves the enjoyment of the
fruits of their violent and wicked
Counsels.

Save, O Lord, thy servant, as hitherto
thou hast, and in thy due time scatter
the people that delight in War.

Arise O Lord, lift up thy self, because
of the rage of mine Enemies, which
encreaseth more and more. Behold them
that have conceived mischief, travelled
with iniquity, and brought forth fals-
hood.

Thou

Thou knowest the chief design of this War is, either to destroy My Person, or force My Judgement, and to make me renege My Conscience and thy Truth.

I am driven to crosse Davids choise, and desire, rather to fall into the hands of men, by denying them, (though their mercies be cruell) then into thy hands by sinning against My Conscience, and in that against thee, who art a consuming fire; Better they destroy Me, then thou shouldst damn Me.

Be thou ever the defence of My soul, who wilt save the upright in heart.

If nothing but My bloud will satisfie My Enemies, or quench the flames of my Kingdomes, or thy temporall Justice, I am content, if it be thy will, that it be shed by Mine own Subjects hands.

But O let the bloud of Me, though their King, yet a sinner, be washed with the Bloud of My Innocent and Peacemaking Redcemer, for in that thy Justice will find not onely a temporary expiation, but an eternall plenary satisfaction; both for my sins, and the sins of my People, whom I beseech thee still own

for thine, and when thy wrath is appeased by my Death, O remember their great mercies toward them, and forgive them ! O my Father, for they know what they do.

10. *Upon their seizing the Kings Magazines, Forts, Navy, and Militia.*

How untruly I am Charged with the first raising of an Army, and beginning this Civill War, the eyes that onely pity Me, and the Loyal hearts that durst onely pray for Me, at first, might witnesse, which yet appear not so many on My side, as there were men in Arms listd against Me ; My unpreparednesse for a War may well dishearten those that would help Me; while it argues (truly) my unwillingnesse to fight ; yet it testifies for me, that I am set on the defensive part, having so little hopes or power to offend others, that I have none to defend my self, or to preserve what is mine own from their proreption.

No man can doubt but they prevented me in their purposes, as well as their

their injuries, who are so much beforehand in their preparations against me, and surprisalls of my strength. Such as are not for Them, yet dare not be for Me; so overaw'd is their Loyalty by the others numbers and terrours. I believe my Innocency, and unpreparednesse to assert my Rights and Honour, makes me the more guilty in their esteem, who would not so easily have declared a War against me, if I had first assaulted them.

They knew my chiefest Arms left me, were those onely, which the Ancient Christians were wont to use against their Persecutors, Prayers and Tears. These may serve a good mans turn, if not to Conquer as a Souldier, yet to suffer as a Martyr.

Their preventing of me, and surprizing my Castles, Forts, Arms, and Navy, with the Militia, is so far best for me, That it may drive me from putting any trust in the arm of flesh, and wholly to cast my self into the protection of the living God, who can save by few, or none, as wel as by many.

He that made the greedy Ravens to
be

be *Elias* Caterers, and bring him food may also make their surprisall of outward force and defence, and opportunity to shew me the speciall support of his power and protection.

I thank God I reckon not now the want of the *Militia* so much in reference to my own protection as my Peoples.

Their many and sore oppressions grieve me, I am above my own, what I want in the hands of Force and Power I have in the wings of faith and prayer.

But this is the strange method these men will needs take to resolve their riddle of making me a glorious King, by taking away my Kingly power: Thus I shall become a support to my Friends, and a Terrour to my enemies by being unable to succour the one, or suppress the other.

For thus have they designed, and proposed to me, the new modelling of Sovereignty and Kingship, as without any reality of power, so without any necessity of subjection and obedience: That the Majesty of the Kings of *England* might hereafter, hang like *Mahomet*

met's Tomb, by a magnetick Charm, between the Power and Priviledges of the two Houses, in an aiery imagination of Regality.

But I believe the surfeit of too much Power, which some have greedily seized on, and now seek wholly to devour, will ere long make the Commonwealth sick both of it and them, since they cannot well digest it; Sovereign power in Subjects seldome agreeing with the stomachs of Fellow subjects.

Yet I have even in this point of the constant *Militia* sought, by satisfyin g their fears, and importunities, both to secure my Friends, and overcome mine Enemies, to gain the peace of all; by depriving my self of a sole power to help or hurt any; yielding the *Militia* (which is my undoubted Right no lesse than the Crown) to be disposed of as the two Houses shall think fit, during my time.

So willing am I to bury all Jealousies in them, of me, and to live above all Jealousies of them, as to my self; I desire not to be safer than I wish them and my People; if I had the sole actu-
all

all disposing of the *Militia*, I could not protect my people, further than they protected me, and themselves, so that the use of the *Militia* is mu-
ruall. I would but defend my self so far, as to be able to defend my good subjects from those mens violence and fraud, who conscious to their own evill merits and designs, will needs perswade the world, that none but Wolves are fit to be trusted with the custody of the Shepherd and his Flock. Miserable experience hath taught my subjects, since power hath been wrested from me, and imploved against Me and Them; that neither can be safe if both be not in such a way as the Law hath entrusted the publick safety and welfare.

Yet even this Concession of mine as to the exercise of the *Militia*, so vast and large, is not satisfactory to some men; which seem to be Enemies not to me onely, but to all Monarchy; and are resolved to transmit to posterity such Jealousies of the Crown, as they should never permit it to enjoy its just and necessary Rights, in point of power;

er; to which (at last) all Law is resolved, while thereby it is best protected.

But here Honour and Justice due to my Successors, forbid me to yield to such a total alienation of that power from them, which civility, and duty (no lesse then justice & honor) should have forbid them to have asked of me.

For, although I can be content to Eclipse my own beams, to satisfie their fears; who think they must needs be scorched or blinded, if I should shine in the full lustre of Kingly Power, where-with God and the Laws have invested me: yet I will never consent to put out the Sun of Sovereignty to all Posterity, and succeeding Kings; whose just recovery of their Rights from unjust usurpations and extortions, shall never be prejudiced or obstructed by any Act of mine, which indeed would not be more injurious to succeeding Kings, than to my Subjects; whom I desire to leave in a condition not wholly desperate for the future; so as by a Law to be ever subjected to those many factious distractions which
must

must needs follow the many-headed *Hydra* of Government ; which as it makes a shew, to the People to have more eyes to foresee, so they will find it hath more mouths too, which must be satisfied : and (at best) it hath rather a monstrosity, than any thing of perfection, beyond that of right Monarchy; where counsell may be in many as the senses, but the supreme Power can be but in One as the Head.

Happily where men have tried the horrors and malignant influence which will certainly follow my enforced darknesse and Eclipse, (occasioned by the interposition and shadow of that body, which as the Moon receiveth its chiefeft light from me) they will at length more esteem and welcome the restored glory and blessing of the Suns light.

And if at present I may seem my receding so much from the use of my Right in the Power of the *Militia* to come short of the discharge of that trust to which I am sworn for my Peoples protection ; I conceive those men are guilty of the enforced perjury, (if so

it

may seem) who compell me to take this new and strange way of discharging my trust, by seeming to desert it, of protecting my Subjects by exposing my self to danger or dishonour, for their safety and quiet.

Which in the conflicts of Civill Warre and advantages of Power cannot be effected but by some side yielding; to which the greatest love of the publick Peace, and the firmest assurance of Gods protection (arising from a good conscience) doth more invite Me, than can be expected from other mens fears; which arising from the injustice of their actions (though never so successfull) yet dare not adventure their Authours upon any other way of safety then that of the Sword and *Militia*; which yet are but weak defences against the stroaks of divine vengeance, which will overtake; or of mens own Consciences, which alwaies attend injurious perpetrations.

For My self, I do not think that I can want any thing which providentially necessity is pleased to take from Me,

Me, in order to my Peoples tranquillity and Gods glory, whose protection is sufficient for me; and he is able by his being with Me, abundantly to compensate to Me, as he did to Job, what ever honour, power, or liberty the Caldeans, the Sabeans, or the Devil himself can deprive Me of.

Although they take from me all defence of Arms and *Militia*, all refuge by land, of Forts, and Castles, all flight by Sea in my Ships, and Navy, yea, though they study to rob me of the Hearts of my Subjects, the greatest Treasure and best ammunition of a King, yet cannot they deprive me of my own innocency, or Gods mercy, nor obstruct my way to Heaven.

Therefore, O my God, to thee I flee for help, if thou wilt be on my side, I shall have more with me then can be against me.

There is none in Heaven, or in Earth, that I desire in comparison of thee: In the losse of all, be thou more than all to me: Make hast to succour me, thou that never failest them, that put their trust in thee.

Tbm

Thou seest I have no power to oppose them that come against me, who are encouraged to fight under the pretence of fighting for me: But my eyes are toward thee.

Thou needest no help, nor shall I, if I may have thine; If not to conquer, yet at least to suffer.

If thou delightest not in my safety, and prosperity, behold here I am willing to be reduced to what thou wilt have me; whose Judgments oft begin with thy own Children.

I am content to be nothing, that thou mayst be all.

Thou hast taught me, That no King can be saved by the multitude of an Host; but yet thou canst save me by the multitude of thy mercies, who art the Lord of Hosts, and the Father of mercies.

Help me, O Lord, who am sore distressed on every side, yet be thou on my side, and I shall not fear what man can do unto mee.

I will give thy Justice the glory of my distresse.

O let thy mercy have the glory of my deli-

deliverance from them that persecute
my Soul !

By my finnes have I fought against
thee, and robbed thee of thy glory, I
am thy subject, and justly mayst thou
by my own Subjects, strip me of
strength, and eclipse my glory.

But shew thy self, O my hope, and
only refuge ! Let not mine enemies
There is no help for him in his God.

Hold up my goings in thy paths, that
my footsteps slip not.

Keep me as the apple of thine eye,
hide me under the shadow of thy
wings.

Shew thy marvellous loving kind-
nesse, O thou that savest by thy right
hand them that put their trust in thee,
from those that rise up against them.

From the wicked that oppresse me,
from my deadly enemies that compass
me about.

Shew me the path of life. In thy
presence is fulnesse of joy, at thy right
hand there are pleasures for ever-
more.

II. *Upon the 19. Propositions first sent to the KING; and more afterwards.*

ALthough there be many things, they demand, yet if these be all, I am glad to see at what price they set My own safety, and My Peoples peace; which I cannot think I buy at too deare a rate save onely the parting with My Conscience and Honour. If nothing else will satisfie, I must chuse rather to be as miserable, and inglorious, as My enemies can make or wish me.

Some things here propounded to Me have been offered by Me; Others are easily granted; The rest (I think) ought not to be obtruded upon Me, with the point of the Sword; nor urged with the injuries of a War; when I have already declared that I cannot yield to them, withour violating My Conscience; 'tis strange, there can be no method of peace, but by making warre upon My soul.

Here are many things required of
Me,

Me, but I see nothing offer'd to Me by the way of gratefull exchange of Honour ; or any requitall for those favours , I have , or can yet grant them.

This Honour they do Me, to put Me on the giving part, which is more princely and divine. They cannot ask more than I can give, may I but reserve to My self the Incommunicable Jewell of my Conscience ; and not be forced to part with that, whose loss nothing can repair or requite.

Some things (which they are pleased to propound) seem unreasonable to me, and while I have any Mastery of my Reason, how can they think I can consent to them ? Who know they are such as are inconsistent with being either a King, or a good Christian. My yielding so much (as I have already) makes some men confident I will deny nothing.

The love I have of my Peoples peace, hath (indeed) great influence upon me ; but the love of Truth, and inward peace hath more.

Should I grant some things they require,

require, I should not so much weaken my outward state of a King ; as wound that inward quiet of my Conscience, which ought to be, is, and ever shall be (by Gods grace) dearer to me then my Kingdomes.

Some things which a King might approve, yet in Honour and Policy are at sometime to be denied, to some men, lest he should seem not to dare to deny any thing; and give too much encouragement to unreasonable demands, or importunities.

But to bind my self to a generall and implicate consent, to what ever they shall desire, or propound, (for such is one of their Propositions) were such a latitude of blind obedience, as never was expected from any Freeman, nor fit to be required of any man, much lesse of a King, by His own Subjects ; any of whom he may possibly exceed as much in wisdom, as He doth in place and power.

This were as if *Sampson* should have consented, not onely to bind his own hands, and cut off his hair, but to put out his own eyes, that the *Philistines*

stins might with the more safety mock, and abuse him ; which they chöise rather to do, then quite to destroy him, when he was become so tame an object, and fit occasion for their sport and scorn.

Certainly, to exclude all power of deniall, seems an arrogancy, least of all becoming those who pretend to make their addressees in an humble and loyall way of petitioning ; who by that sufficiently confesse their own inferiority, which obligeth them to rest, if not satisfied, yet quieted with such an answer as the will and reason of their Superiour thinks fit to give ; who is acknowledged to have a freedom and power of Reason, to Consent, or Dissent, else it were very foolish and absurd to ask, what another having not liberty to deny, neither hath power to grant.

But if this be My Right belonging to Me, in Reason, as a Man, and in Honour as a Sovereign King, (as undoubtedly it doth) how can it be other then extream injury to confine my Reason to a necessity of granting

all they have a mind to ask, whose minds may be as differing from Mine both in Reason and Honour, as their aims may be, and their qualities are; which last, God and the Laws have sufficiently distinguished, making me their Sovereign, and them my Subjects: whose Propositions may soon prove violent oppositions, if once they gain to be necessary impositions upon the Regall Authority, Since no man seeks to limit and confine his King, in Reason, who hath not a secret aim to share with him, or usurp upon him in Power and Dominion.

But they would have me trust to their moderation, and abandon mine own discretion; that so I might verifie what representations some have made of me to the world, that I am fitter to be their Pupill then their Prince. Truly I am not so confident of my own sufficiency, as not willingly to admit the Councell of others: But yet I am not so diffident of my self, as brutishly to submit to any mens dictates, and at once to betray the Sovereignty of Reason in my Soul, and the Maiesty
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of My own Crown to any of my Subjects.

Least of all have I any ground of credulity, to induce me fully to submit to all the desires of those men, who will not admit or do refuse, and neglect to vindicate the freedom of their own and others, sitting and voting in Parliament.

Besides, all men that know them, know this, how young States-men (the most part) of these propounders are, so that, till experience of one sever years hath shewed me, how well they can Govern themselves, and so much power as is wrested from me, I should be very foolish indeed, and unfaithfull, in my Trust, to put the reins of both Reason and Government, wholly out of my own, into their hands, whose driving is already too much like *Jehuer*, and whose forwardnesse to ascend the throne of Supremacy pretends more of *Phaeton* then of *Phobus*; God divert the Omen if it be his will.

They may remember, that at best they sit in Parliament, as my Subjects,

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not my Superiours ; called to be my Counsellours, not Dictatours: Their Summons extends to recommend their advice, not to command My Duty.

When I first heard of Propositions to be sent Me, I expected either some good Laws, which had been antiquated by the course of time, or overlaid by the corruption of manners, had been desired to a restauration of their vigour and due execution ; or some evil customes preterlegall, and abuses personall had been to be removed : or some injuries done by My self, and others, to the Common-weal, were to be repaired: or some equable offertures were to be tendred to me, wherein the advantages of my Crown being considered by them, might fairly induce me to condescend, to what tended to my Subjects good, without any great diminution of My self, whom nature, Law, Reason, and Religion, bind me (in the first place) to preserve : without which, it is impossible to preserve my People according to my Place.

Or (at least) I looked for such moderate desires of due Reformation of what was (indeed) amiss in Church and State, as might still preserve the foundation and essentials of Government in both; not shake and quite overthrow either of them, without any regard to the Laws in force, the wisdom and piety of former Parliaments, the ancient & universall practise of Christian Churches; the Rights and Priviledges of particular men: Nor yet any thing offered in lieu, or in the room of what must be destroyed, which might at once reach the good end of the others Institution, and also supply its pretended defects, reform its abuses, and satisfie sober and wise men, not with soft and specious words, pretending zeal and speciall piety, but with pregnant and solid reasons both divine and humane, which might justifie the abruptness and necessity of such vast alterations.

But in all their Propositions I can observe little of these kinds, or to these ends: Nothing of any Laws disjoint-

ed,

ed, which are to be restored ; of any right invaded; of any justice to be unobstructed ; of any compensations to be made; of any impartiall reformation to be granted ; to all, or any of which, Reason, Religion, true Policy, or any other humane motives might induce me.

But as to the main matters propounded by them at any time, in which is either great novelty, or difficulty. I perceive that what were formerly look'd upon as Factions in the State, and Schismes in the Church, and so, punishable by the Laws, have now the confidence, by vulgar clamours, and assistance (chiefly) to demand not only Tolerations of themselves, in their vanity, novelty, and confusion; but also Abolition of the Laws against them; and a totall extirpation of that Government, whose Rights they have a mind to invade.

This, as to the main ; other Propositions are (for the most part) but as waste paper in which those are wrapped up to present them somewhat more handsomely.

Nor do I so much wonder at the variety, and horrible noveltie of some Propositions, (there being nothing so monstrous, which some fancies are not prone to long for.)

This casts me into, not an admiration, but an extasie, how such things should have the fortune to be propounded in the name of the two Houses of the Parliament of *England*: among whom, I am very confident, there was not a fourth part of the Members of either House, whose judgements free single, and apart did approve or disapprove such destructive changes in the Government of the Church.

I am perswaded there remains in the Major part of both Houses, (free, and full) so much Learning, Reason, Religion, and just moderation, as to know how to sever between the use and the abuse of things; the institution, and the corruption, the Government and the mis-government, the Primitive Patterns, and the aberrations or blottings of after Copies.

Sure they could not all, upon so little; or no Reason (as yet produced

the contrary) so soon renounce all regard to the Laws in force, to antiquity, to the piety of their reforming Progenitours, to the prosperity of former times in this Church and State, under the present Government of the Church.

Yet, by a strange fatality, these men suffer, either by their absence, or silence, or negligence, or supine credulity (believing that all is good, which is guilded with the shews of Zeal and Reformation) their private dissenting in Judgement to be drawn into the common sewer or stream of the present vogue and humour; which hath its chief rise and abetment from those popular clamours and Tumults: which served to give life and strength to the infinite activity of those men, who studied with all diligence; and policy, to improve to their Innovating designs, the present distractions.

Such Armies of propositions having so little, in My Judgement, of Reason, Justice, and Religion on their side, as they had Tumult and Faction

For their rise, must not go alone, but ever be backt and seconded, with Armies of Souldiers: Though the second should prevail against My Person, yet the first shall never overcome Me, further than I see cause; for, I look not at their number and power so much, as I weigh their Reason and Justice.

Had the two Houses first sued out their livery, and at once effectually redeemed themselves from the Wardship of the Tumults, (which can be no other then the Hounds that attend the cry, and hollow of those Men, who hunt after Factious, and private Designs, to the ruine of Church and State.)

Did My Judgement tell Me, that the Propositions sent to Me were the Results of the Major part of their Votes, who exercise their freedome, as well as they have a right to sit in Parliament: I should then suspect my own judgement, for not speedily and fully concurring with every one of them.

For, I have charity enough to think, there are wise men among them: and

and humility to think, that, as in some things I may want ; so tis fit I should use their advice , which is the end for which I called them to a Parliament. But yet I cannot allow their wisdome such a compleatnesse and inerrability as to exclude my self ; since none of them hath that part to A&t, that Trust to discharge , nor that Estate and Honour to preserve as my self ; without whose Reason concurrent with theirs (as the Suns influence is necessary in all Natures productions) they cannot beget, or bring forth any one compleat and authoritative A&t of publick wisdome , which makes the Laws.

But the unreasonableesse of some Propositions is not more evident to me than this is, That they are not the joynt and free desires of those in their Major number, who are of right to sit and vote in Parliament.

For , many of them savour very strong of that old leaven of Innovation , masked under the name of Reformation ; (which in my two last famous Predecessours daies , bea-

ved at, and sometime threatned both Prince and Parliaments :) But, I am sure was never wont so far to infect the whole masse of the Nobility and Gentry of this Kingdome; however it dispersed among the Vulgar: Nor was it likely so suddenly to raine the Major part of both Houses, as that they should unanimously desire, and affect so enormous and dangerous innovations in Church and State, contrary to their former education, practise, and judgement.

Not that I am ignorant, how the choice of many Members was carried by much Faction in the Countries; some thirsting after nothing more, than a passionate revenge of what ever displeasure they had conceived against me, my Court, or the Clergy.

But all Reason bids me impute these sudden and vast desires of change to those few, who armed themselves with the many-headed, and many handed Tumults.

No less doth Reason, Honour, and Safety both of Church and State
com-

command me, to chew such morsells, before I let them down ; If the straitnesse of my Conscience will not give me leave to swallow down such Camels, as others do of Sacriledge , and Injustice both to God and man , they have no more cause to quarrell with me, than for this , that my throat is not so wide as theirs. Yet by Gods help I am resolved , that nothing of passion, or peevishnesse; or list to contradict, or vanity to shew my negative power, shall have any byas upon my judgement , to make me gratifie my will, by denying any thing which my Reason and Conscience commands Me not.

Nor on the other side, will I consent to more than Reason, Justice , Honour, and Religion perswade me, to be for Gods glory , and the Churches good, my Peoples welfare, and my own peace.

I will study to satisfie my Parliament , and my People ; but I will never, for fear , or flattery, gratifie any Faction , how Potent soever ; for this were to
nourish

nourish the disease, and oppresse the body.

Although many mens loyalty and prudence are terrified from giving me, that free, and faithfull counsell, which they are able and willing to impart, and I may want; yet none can hinder Me from craving of the counsell of that mighty Counsellour, who can both suggest what is best, and incline my heart stedfastly to follow it.

O thou first and eternall Reason, whose wisdom is fortified with omnipotency, furnish thy Seruant, first with clear discoveries of Truth, Reason, and Justice, in my Understanding: then so confirm my will and resolution to adhere to them, that no terrours, injuries, or oppressions of my Enemies may ever inforce me against those rules, which thou by them hast planted in my Conscience.

Thou never madest me a King, that I should be lesse than a Man; and nor dare to say, Yea, or Nay, as I see causes, which freedome is not denied to the meanest creature, that hath the use of Reason, and liberty of speech.

Shall

Shall that be blameable in me, which is commendable veracity and constancy in others?

Thou seest, O Lord, with what partiality, and injustice, they deny that freedom to me their KING, which thou hast given to all men; and which themselves pertinaciously challenge to themselves, while they are so tender of the least breach of their priviledges.

To Thee I make my supplication, who canst guide us by an unerring rule, through the perplexed Labyrinths of our own thoughts, and other mens proposals; which I have some cause to suspect, are purposely cast as snares, that by my granting or denying them, I might be more entangled in those difficulties, wherewith they lie in wait to afflict me.

O Lord make thy way plain before me.

Let not my own sinfull passions cloud, or divert thy sacred suggestions.

Let thy glory be my end, thy word my rule, and then thy will be done.

I cannot please all, I care not to please some men; If I may be happy to please thee, I need not fear whom I displease.

Thou

Thou that makest the wisdom of the world foolishnesse, and takest in their own devices, such as are wise in their conceits, make me wise by thy Truth, for thy honour, my Kingdomes generall good, and my own soules salvation, and I shall not much regard the worlds opinion, or diminution of me.

The lesse wisdom they are willing to impute to me the more they shall be convinced of thy wisdom directing me, while I deny nothing fit to be granted, out of crosnesse, or humour; nor grant any thing which is to be denied, out of any fear, or flattery of men.

Suffer me not to be guilty, or unhappy, by willing or inconsiderate advancing any mens designs, which are injurious to the publick good, while I confirm them by my consent.

Nor let me be any occasion to hinder or defraud the Publick of what is best, by any morose or perverse dissentings.

Make me so humbly charitable, as to follow their advise, when it appears to be for the Publick good, of whose affections to me, I have yet but few evidences to assure me.

Thou

Thou canst as well blesse honest errors, as blesse fraudulent counsells.

Since we must give an account of every evill and idle word in private, at thy Trybunall ; Lord make me carefull of those solemn Declarations of my mind which are like to have the greatest influence upon the Publick, either for wo or weal.

The lesse others consider what they ask, make me the more solicitous what I answer.

Though mine own, and my Peoples pressures are grievous, and peace would be very pleasing : yet Lord, never suffer me to avoid the one, or purchase the other, with the least expense or waste of My Conscience ; whereof thou O Lord, only art deservedly more Master than my self.

12. Upon the Rebellion, and troubles in Ireland.

THe Commotions in Ireland were so sudden, and so violent, that it was hard at first either to discern the rise, or apply a remedy to that precipitant Rebellion.

Indeed,

Indeed, that sea of blood, which hath there been cruelly and barbarously shed, is enough to drown any man in eternall both infamy and misery, whom God shall find the malicious Authour or Instigatour of its effusion.

It fell out, as a most unhappy advantage to some mens malice against me; that when they had impudence enough to lay any thing to my charge this bloody opportunity should be offered them, with which I must be aspersed. Although there was nothing which could be more abhorred to me, being so full of sin against God, disloyalty to my self, and destructive to my Subjects.

Some men took it very ill not to be believed, when they affirmed, that what the Irish Rebels did, was done with my privity (at least) if not by my Commission: But these knew too well, that it is no news for some of my Subjects to fight, not only without my Commission, but against my Command, and Person too; yet all this while to pretend, they fight

fight by Authority, and for my Safety.

I would to God the *Irish* had nothing to alledge for their imitation against those, whose blame must needs be the greater, by how much Protestant Principles are more against all Rebellion against Princes, then those of Papists. Nor will the goodness of mens intentions excuse the scandall, and contagion of their Examples.

But who ever fail of their Duty toward me, I must bear the blame; this Honour my Enemies have alwayes done me, to think moderate injuries not proportionate to me, nor competent trialls, either of my patience under them, or my pardon of them.

Therefore with exquisite malice they have mixed the gall and vinegar of falsity and contempt, with the cup of my Affliction; Charging me not onely with untruths, but such, as wherein I have the greatest share of losse and dishonour by what is committed; whereby (in all Policy, Reason, and Religion, having least cause to give the least consent, and most grounds

grounds of utter detestation) I might be represented by them to the world the more inhumane and barbarous: Like some Cyclopick monster, whom nothing will serve to eat and drink, but the flesh and bloud of my own Subjects; in whose common welfare my interest lies as much as some mens doth in their perturbations: who think they cannot do well but in evil times, nor so cunningly as in laying the *odium* of those sad events on others, wherewith themselves are most pleased, and whereof they have been not the least occasion.

And certainly, tis thought by many wise men, that the preposterous rigour, and unreasonable severity, which some men carried before them in *England*, was not the least incentive, that kindled, and blew up into those horrid flames, the sparks of discontent, which wanted not pre-disposed fewell for Rebellion in *Ireland*; where despair being added to their former discontents, and the fears of utter extirpation to their wonted oppressions, it was easie to provoke to an open

open Rebellion, a people prone enough, to break out to all exorbitant violence, both by some Principles of their Religion, and the naturall desires of liberty; both to exempt themselves from their present restraints, and to prevent those after rigours, wherewith they saw themselves apparently threatened, by the covetous zeal, and uncharitable fury of some men, who think it a great Argument of the truth of their Religion, to endure no other but their own.

God knows, as I can with Truth wash my hands in Innocency, as to any guilt in that Rebellion; so I might wash them in my Tears, as to the sad apprehensions I had, to see it spread so farre, and make such walle. And this in a time, when distractions, and jealousies here in *England*, made most men rather intent to their own safety, or designs they were driving, then to the relief of those, who were every day inhumanely butchered in *Ireland*; Whose tears and bloud might, if nothing else, have quenched, or at least for a time, repressed and smothered those

those sparks of Civil dissensions, and Jealousies, which in *England* some men most industriously scattered.

I would to God no man had been lesse affected with *Ireland's* sad estate then my self; I offered to go my self in Person upon that expedition; But some men were either afraid I should have any one Kingdome quieted; or loath they were to shoot at any mark here lesse then my self; or that any should have the glory of my destruction but themselves. Had my many offers been accepted, I am confident neither the ruine had been so great, nor the calamity so long, nor the remedy so desperate.

So that, next to the sin of those, who began that Rebellion, theirs must needs be: who either hindred the speedy suppressing of it by Domestick dissensions, or diverted the Aids, or exasperated the Rebels to the most desperate resolutions and actions, by threatening all extremities, not onely to the known heads, and chief incendiaries, but even to the whole community of that Nation; Resolving to
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destroy Root and Branch, men, wo-
men and children; without any regard
to those usuall pleas for mercy, which
Conquerors; not wholly barbarous, are
wont to hear from their own breasts,
in behalf of those, whose oppressive
faces, rather than their malice, engaged
them; or whose imbecility for Sex and
Age was such, as they could neither
lift up a hand against them, nor di-
stinguish between their right hand and
their left : Which preposterous, and
(I think) un-evangelicall Zeal is too
like that of the rebuked Disciples, who
would go no lower in their revenge,
then to call for fire from Heaven upon
whole Cities, for the repulse or neg-
lect of a few ; or like that of *Jacobs*
sons, which the Father both blamed
and cursed : chusing rather to use all
extremities, which might drive men
to desperate obstinacy, then to apply
moderate remedies ; such as might
punish some with exemplary Justice,
yet disarm others, with tenders of mer-
cy upon their submission, and our pro-
tection of them, from the fury of those,
who would soon drown them, if they
refused

refused to swim down the popular stream with them.

But some kind of Zeal counts all mercifull moderation, luke-warmness; and had rather be cruell then counted cold, and is not seldome more greedy to kill the Bear for his skin, then for any harm he hath done. The confiscation of mens estates being more beneficiall, then the charity of saving their lives, or reforming their Errors.

When all proportionable succours of the poor Protestants in *Ireland* (who were dayly massacred, and overborn with numbers of now desperate Enemies) was diverted and obstructed here; I was earnestly entreated, and generally advised by the chief of the Protestant party there, to get them some respite and breathing by a cessation, without which they saw no probability (unlesse by miracle) to preserve the remnant that had yet escaped : God knows with how much commiseration and solicitous caution I carried on that businesse, by persons of Honour and Integrity, that so I might

might neither incourage the Rebels Insolence, nor discourage the Protestants Loyalty and Patience.

Yet when this was effected in the best sort, that the necessity and difficulty of affairs would then permit, I was then to suffer again in my reputation and Honour, because I suffered not the Rebels utterly to devour the remaining handfulls of the Protestants there.

I thought, that in all reason, the gaining of that respite could not be so much to the Rebels advantages (which some have highly caluminated against me) as it might have been for the Protestants future, as well as present safety; If during the time of that Cessation, some men had had the grace to have laid *Ireland's* sad condition more to heart; and laid aside those violent motions, which were here carried on by those, that had better skill to let blood than to stanch it.

But in all the misconstructions of my actions, (which are prone to find more credulity in men to what is false, and evil, then love or charity to what is

is true and good) as I have no Judge but God above me, so I can have comfort to appeal to his omniscience, who doth not therefore deny my Innocence, because he is pleased so farre to try my patience, as he did his servant *Jobs*.

I have enough to do to look to my own Conscience, and the faithfull discharge of my Trust as a KING; I have scarce leisure to consider those swarms of reproaches, which issue out of some mens mouths and hearts, as easily as smoke, or sparks do out of a furnace; Much lesse to make such prolix Apologies, as might give those men satisfaction: who conscious to their own depth of wickednesse, are loth to believe any man not to be as bad as themselves.

Tis Kingly to do well, and hear ill: If I can but act the one, I shall not much regard to bear the other.

I thank God I can hear with patience, as bad as my worst enemies can falsely say. And I hope I shall still do better then they desire, or deserve I should.

I believe it will at last appear, that they who first began to embroyl my other Kingdomes, are in great part guilty, if not of the first letting out, yet of the not timely stopping those horrid effusions of blood in *Ireland*.

Which (whatever my Enemies please to say, or think) I look upon, as that of my other Kingdomes, exhausted out of my own veins; no man being so much weakned by it, as my self; And I hope, though mens unsatiable cruelties never will, yet the mercy of God will at length say to his justice, *It is enough*: and command the Sword of Civil Warres to sheath it self: his mercifull justice intending, I trust, not our utter confusion, but our cure: the abatement of our sinnes, not the desolating of these Nations.

O my God, let those infinite mercies prevent us once again, which I and my Kingdomes have formerly abused and can never deserve, should be restored.

Thou seest how much cruelty among Christians is acted under the colour of Religion; as if we could not be Christi-
an



and unlesse we crucifie one another

Because we have not more loved the Truth, and practised in charity, thou hast suffered a Spirit of Error and bitterness, of mutuall and mortall hatred to rise among us.

O Lord, forgive wherein we have sinned & sanctifie what we have suffered

Let our Repentance be our recovery as our great sins have been our ruine.

Let not the miseries I and my Kingdomes have hitherto suffered seem small to thee: but make our sinnes appear in our consciences, as they are represented in the glasse of thy judgement; for thou never punishest small failings with severe afflictions.

O therefore, according to the multitude of thy great mercies, pardon our sins, and remove thy judgements which are very many, and very heavy

Yet let our sins be ever more grievous to us, than thy judgements; and make us more willing to repent, than to be relieved; first give us the peace of penitent consciences, and then the tranquillity of united Kingdomes.

In the sea of our Saviours blood
drowns

drown our sins, and through this red sea
of our own blood bring us at last to a
state of piety, peace, and plenty.

As my publick relations to all, make
Me share in all My Subjects sufferings;
so give Me such a pious sense of them,
as becomes a Christian King, and a lo-
ving Father of My People.

Let the scandalous and unjust re-
proches cast upon Me, be as a breath,
more to kindle my compassion; Give me
grace to heap charitable coles of fire
upon their heads to melt them, whose
malice or cruell Zeal hath kindled, or
hindred the quenching of those flames,
which have so much wasted my three
Kingdomes.

O rescue and assist those poor Prote-
stants in Ireland, whom thou hast hi-
therto preserved.

And lead those in the waics of thy
saving Truths, whose ignorance or er-
rours have filled them with rebellious
and destructive principles; which they
act under an opinion, That they do thee
good service.

Let the hand of thy justice be against
those, who maliciously and despitefully
have

have raised , or fomented those cruel and desperate Warres.

Thou that art far from destroying the Innocent with the Guilty , and the Erroneous with the Malicious; Thou that hadst pitie on Niniveh for the many Children that were therein , give me over the whole stock of that populous and seduced Nation , to the wrath of those, whose covetousnesse makes them cruell; nor to their anger, which is more fierce, and therefore justly cursed.

Preserve, if it be thy will , in the midst of the furnace of thy severe justice a Posterity, which may praise thee for thy mercy.

And deal with Me , not according to mans unjust reproches , but according to the Innocency of my hands in this fight.

If I have desired, or delighted in the wofull day of my Kingdomes calamities, if I have not earnestly studied, and faithfully endeavoured the preventing and composing of these bloody distractions ; then let thy hand be against me , and my Fathers house. O Lord, thou seest I have enemies enough

of men; as I need not, so I should not dare thus to imprecate thy curse on me and mine, if my Conscience did not witness my integrity which thou O Lord knowest right well; But I trust not to my own merit, but thy mercies; spare me O Lord, and be not angry with us for ever.

13. *Upon the Calling in of the Scots, and their Coming.*

THE Scots are a Nation, upon whom I have not onely common ties of Nature, Sovereignty, and Bounty, with My Father of blessed memory; but also speciall and late obligations of favours, having gratified the active Spirits among them so far, that I seemed to many, to prefer the desires of that Party, before my own interest and Honour. But; I see, Royall bounty emboldens some men to ask and act beyond all bounds of modesty and gratitude.

My charity, and Act of Pacification, forbids me to reflect on former passages; wherein I shall ever be farre

from letting any mans ingratitude, or
inconstancy ; make me repent of what
I granted them, for the publick good
I pray God it may so prove.

The coming again of that Party
to *England*, with an Army onely
conform this Church to their
New modell, cannot but seem as
reasonable, as they would have thought
the same measure offered from heaven
to themselves.

Other errand I could never under-
stand, they had, (besides those com-
mon and vulgar flourishes for Religion
and Liberty) save onely to conform
the Presbyterian Copy they had
by making this Church to write
them, though it were in bloody Ch-
racters.

Which design and end, whether
will justifie the use of such violent
means, before the divine Justice
leave to their Consciences to judge
who have already felt the misery of
the means, but not reaped the benefit
of the end, either in this Kingdom
or that.

Such knots and crosnesse of grain

being objected here, as will hardly suffer that form which they cry up, as the onely just reformation, and settling of Government and Discipline in Churches, to go on so smoothly here, as it might do in *Scotland*; and was by them imagined would have done in *England*, when so many of the *English* Clergy, through levity, or discontent, if no worse passion, suddenly quitted their former engagements to Episcopacy, and faced about to their Presbytery.

It cannot but seem either passion, or some self-seeking, more then true Zeal, and pious Discretion, for any forraign State or Church to prescribe such medicines onely for others, which themselves have used, rather successfully then commendably; not considering that the same Physick on different constitutions, will have different operations; That may kill one, which doth but cure another.

Nor do I know any such rough and malignant humours in the constitution of the *English* Church, which gentler applications then those of an Ar-

my, might not easily have removed: Nor is it so proper to hew out religious Reformations by the Sword, as to polish them by fair and equall disputations amongst those that are most concerned in the differences, whom not force, but Reason ought to convince.

But their design now, seemed rather to cut off all disputation here, then to procure a fair and equall one: For, it was concluded there, that the *English* Clergy must conform to the *Scots* pattern before they could be heard, what they could say for themselves, or against the others way.

I could have wished fairer proceedings both for their credits, who urge things with such violence; and for other mens Consciences too, who can receive little satisfaction in these points which are maintained rather by Soldiers fighting in the Field, than Scholars disputing in free and learned Synods.

Sure in matters of Religion those truths gain most on mens Judgements and Consciences, which are least urged

urged with secular violence, which weakens truth with prejudices; and is unreasonable to be used, till such means of rationall conviction hath been applied, as leaving no excuse for ignorance, condemns mens obstinacy to deserved penalties.

Which no charity will easily suspect of so many learned and pious Churchmen in *England*; who being alwaies bred up, and conformable to the Government of Episcopacy, cannot so soon renounce both their former opinion and practise, onely because that Party of the *Scots* will needs, by force assilt a like Party here, either to drive all Ministers, as sheep into the common fold of Presbytery, or destroy them; at least fleece them, by depriving them of the benefit of their Flocks. If the *Scotch* sole Presbyterie were proved to be the onely institution of Jesus Christ, for all Churches Government; yet I believe it would be hard to prove that Christ had given those *Scots*, or any other of my Subjects Commission by the Sword to set it up in any of my

Kingdomes, without My Consent.

What respect and obedience Christ and his Apostles paid to the chief Governours of States, where they lived is very clear in the Gospel ; but that he, or they ever commanded to set up such a party of Presbyters, and in such a way as those *Scots* endeavour ; I think is not very disputable.

If Presbyterie in such a supremacie be an institution of Christ ; sure it differs from all others, and is the first and onely point of Christianity, that was so planted and watered with so much Christian blood ; whose effusions run in a stream so contrary to that of the Primitive planters, both of Christianity and Episcopacy, which with patient shedding of their own blood, not violent drawing other mens ; sure there is too much of Man in it, to have much of Christ, none of whose institutions were carried on, or begun with the temptations of Covetousnesse or Ambition, of both which this is vehemently suspected.

Yet was there never any thing upon the point, which those *Scots* had by

Army

Army or Commissioners to move Me with, by their many Solemn obtestations, and pious threatnings, but one-ly this; to represent to Me the wonderfull necessity of setting up their Presbytery in *England*, to avoid the further miseries of a War; which some men chiefly on this design at first had begun, and now further engaged themselves to continue.

What hinders that any Sects, Schismes, or Heresies, if they get but numbers, strength and opportunity, may not, according to this opinion and pattern, set up their waies by the like methods of violence? all which Presbytery seeks to suppress and render odious under those names; when wise and learned men think, that nothing hath more marks of Schisme, and Sectarisme, then this Presbyterian way, both as to the Ancient, and still most Universall way of the Church-government, and specially as to the particular Laws and Constitutions of this *English* Church, which are not yet repealed, nor are like to be for me, till I see more Rationall
and

and Religious motives, then Soldiers use to carry in their Knap-sacks.

But we must leave the successe of all to God, who hath many waies (having first taken us off from the folly of our opinions, and fury of our passion) to teach us those rules of true Reason, and peaceable Wisdom, which is from above, tending most to Gods glory, and his Churches good; which I think my self so much the more bound in Conscience to attend, with the most judicious zeal and care, by how much I esteem the Church above the State, the glory of Christ above my Own; and the salvation of mens Souls above the preservation of their Bodies and Estates.

Nor may any men, I think, without sinne and presumption, forcibly endeavour to cast the Churches under My care and tuition into the moulds they have fancied, and fashioned to their designs, till they first have gained My consent, and resolved, both My Own and other Mens Consci-
ences

ences by the strength of their Reasons.

Other violent motions, which are neither Manly, Christian, nor Loyall, shall never either shake or settle my Religion; nor any mans else, who knows what Religion means: And how far it is removed from all Faction, whose proper engine is force; the arbitratour of Beasts, not of reasonable men, much lesse of humble Christians, and loyall Subjects in matters of Religion.

But men are prone to have such high conceits of themselves, that they care not what cost they lay out upon their opinions; especially those, that have some temptation of gain, to recompence their losses and hazards.

Yet I was not more scandalized at the Scots Armies coming in against my will, and their forfeiture of so many obligations of duty, and gratitude to me: then I wondred, how those here, could so much distrust Gods assistance; who so much pretended Gods cause to the People, as if they had

had the certainty of some Divine Revelation ; considering they were more then competently furnished with my Subjects Arms and Ammunition ; My Navie by Sea, My Forts , Castles , and Cities by Land.

But I find, that men jealous of the Justifiablenesse of their doings, and designs before God, never think they have humain strength enough to carry their work on, seem it never so plausible to the People; what cannot be justified in Law or Religion, had need be fortified with Power.

And yet such is the inconstancie that attends all minds engaged in violent motion, that whom some of them one while earnestly invite to come into assistance ; others of them soon after are weary of, and with nauseating cast them out : what one Party thought to rivet to a settlednesse by the strength and influence of the *Scots*, that the other rejects and contemns ; at once, despising the Kirk Government, and Discipline of the *Scots*, and frustrating the successe of

so chargeable, more then charitable assistance : For, sure the Church of *England* might have purchased at a far cheaper rate, the truth and happiness of Reformed government and discipline (if it had been wanting) though it had entertained the best Divines of Christendome for their advice in a full and free Synod which, I was ever willing to, and desirous of, that matters being impartially settled, might be more satisfactory to all, and more durable.

But much of Gods justice, and mans folly will at length be discovered, through all the films and pretensions of Religion, in which Politicians wrap up their designs ; In vain do men hope to build their piety on the ruines of Loyalty. Nor can those considerations or designs be durable, when Subjects make bankrupt of their Allegiance, under pretence of setting up a quicker trade for Religion.

But, as my best Subjects of *Scotland* never deserted Me, so I cannot think that the most are gone so far from

from me, in a prodigality of their love and respects toward Me, as to make Me to despair of their return, when besides the bonds of Nature and Conscience, which they have to Me, all Reason and true policy will teach them, that their chiefest interest consists in their fidelity to the Crown, not in their serviceablenesse to any Party of the People, to a neglect and betraying of My Safety and Honour for their own advantages: However the lesse cause I have to trust to men, the more I shall apply My self to God.

The Troubles of My Soul are enlarged, O Lord, bring thou me out of My distresse.

Lord direct thy Servant in the waies of that pious simplicity, which is the best policy.

Deliver Me from the combined strength of those, who have so much of the Serpents subtilty, that they forget the Doves Innocency.

Though hand joyn in hand, yet let them not prevail against My soul, to the betraying

betraying of My Conscience, and Honour.

Thou, O Lord, canst turn the hearts of those Parties in both Nations, as thou didst the men of Judah and Israel, to restore David with as much loyall Zeal, as they did with inconstancy and eagernesse pursue Him.

Preserve the love of thy Truth and uprightness in Me, and I shall not despair of My Subjects affections returning towards Me.

Thou canst soon cause the overflowing Seas to ebbe, and retire back again to the bounds which thou hast appointed for them.

O My God, I trust in thee; let me not be ashamed; let not My enemies triumph over Me.

Let them be ashamed who transgresse without a cause; let them be turned back that persecute My Soul.

Let integrity and uprightness preserve Me, for I wait on thee O Lord.

Redeem thy Church, O God, out of all its Troubles.

14. *Upon the Covenant.*

THe *Presbyterian Scots* are not to be hired at the ordinary rate of *Auxiliaries*; nothing will induce them to engage, till those that call them in, have pawned their Souls to them, by a Solemn League and Covenant :

Where many engines of religious and fair pretensions are brought chiefly to batter, or rase *Episcopacy* ; This they make the grand evil Spirit, which, with some other Imps purposely added, to make it more odious, and terrible to the Vulgar, must by so solemn a charm and exorcisme be cast out of this Church after more than a thousand years possession here, from the first plantation of Christianity in this Island, and an universall prescription of time and practise in all other Churches since the Apostles times till this last Century.

But no Antiquity must plead for it, Presbytery, like a young Heir, thinks the Father hath lived long enough, and impatient not to be in the Bishops Chair

Chair and Authority (though Laymen go away with the Revenues) all art is used to sink Episcopacy, and lanch Presbytery in *England* ; which was lately boyed up in *Scotland* by the like artifice of a Covenant.

Although I am unsatisfied with many pailages in that Covenant (some referring to my self with very dubious and dangerous limitations) yet I chiefly wonder at the design and drit touching the Discipline and Government of the Church ; and such a manner of carrying them on to new waies, by Oaths and Covenants, where it is hard for men to be engaged by no lesse, then swearing for, or against those things, which are of no clear morall necessity ; but very disputable, and controverted among learned and godly men : whereto the application of Oaths can hardly be made and enjoyned with that judgement, and certainty in ones self, or that charity and candour to others of different opinion, as I think Religion requires, which never refuses fair and equall deliberations ; yea, and dissentings

sentings too, in matters only probable.

The enjoyning of Oathes upon People must needs in things doubtful be dangerous, as in things unlawfull, damnable; and no lesse superfluous, where former religious and legall Engagements, bound men sufficiently, to all necessary duties. Nor can I see how they will reconcile such an Innovating Oath an Covenant, with that former Protestation which was so lately taken, to maintain the Religion established in the Church of *England*: since they count Discipline so great a part of Religion.

But ambitious minds never think they have laid snares and ginnes enough to catch and hold the Vulgar credulity: for by such politick and seemingly pious stratagems, they think to keep the populacy fast to their Parties under the terrour of perjury: Whereas certainly all honest and wise men ever thought themselves sufficiently bound by former ties of Religion, Allegiance, and Laws, to God and man.

Nor can such after-Contracts, devised

vised and imposed by a few men in a declared Party, without My consent, and without any like power or president from God or mans laws, be ever thought by judicious men sufficient either to absolve or slacken those morall and eternall bonds of duty which lie upon all My Subjects consciences both to God and Me.

Yet as things now stand, good men shall least offend God or me, by keeping their Covenant in honest and lawfull waies ; since I have the charity to think, that the chief end of the Covenant in such mens intentions, was, to preserve Religion in purity, and the Kingdomes in peace. To other then such ends and means they cannot think themselves engaged ; nor will those, that have any true touches of Conscience endeavour to carry on the best designs, (much lesse such as are, and will be dayly more apparently factious and ambitious) by any unlawfull means, under the title of the Covenant: unlesse they dare preferre ambiguous, dangerous and un-authorized novelties , before their known
and

and sworn duties, which are indispen-
sable, both to God and My self.

I am prone to believe and hope
That many who took the Covenant
are yet firm to this judgement, That
such later Vows, Oaths, or Leagues
can never blot out those former gra-
vings, and characters, which by just
and lawfull Oaths were made upon
their Souls.

That which makes such Confede-
rations by way of solemn Leagues and
Covenants more to be suspected, is
That they are the common road, used
in all factions and powerfull perurba-
tions of State or Church : When for-
malities of extraordinary zeal and
piety are never more studied and elab-
orate, then, when Politicians most
agitate desperate designs against all
that is settled, or sacred in Religion
and Laws, which by such scrves are
cunningly, yet forcibly wrested by se-
cret steps, and lesse sensible degrees,
from their known rule and wonted
practise, to comply with the humours
of those men, who aim to subdue all
to their own will and power, under

the disguises of Holy Combinations.

Which cords and wythes will hold mens Consciences no longer, then force attends and twists them: for every man soon grows his own Pope, and easily absolves himself of those ties, which, not the commands of Gods word, or the Laws of the Land, but onely the subtilty and terrour of a Party casts upon him; either superfluous and vain, when they were sufficiently tied before; or fraudulent and injurious, if by such after ligaments they find the Imposers really aiming to dissolve, or suspend their former, just, and necessary obligations.

Indeed, such illegall waies seldome, or never, intend the engaging men more to duties, but onely to Parties; therefore it is not regarded how they keep their Covenants in point of piety pretended, provided they adhere firmly to the Party and Design intended.

I see the Imposers of it are content to make their Covenant like Manna (not that it came from Heaven; as this did) agreeable to every mans palate and relish, who will but swallow it:

They

They admit any mens senses of it, the diverse or contrary; with any salvoes, cautions, and reservations, so as they crosse not their chief Design which is laid against the Church, and Me.

It is enough if they get but the reputation of a seeming encrease of their Parry: So little do men remember that God is not mocked.

In such latitudes of sense, I believe many that love Me, and the Church well, may have taken the Covenant, who yet are not so fondly and superstitiously taken by it, as now to act clearly against both all piety and loyalty: who first yielded to it, more to prevent that imminent violence and ruine, which hung over their heads in case they wholly refused it, than for any value of it, or devotion to it.

Wherein, the latitude of some generall Clauses may (perhaps) serve somewhat to relieve them, as of *Doing and endeavouring what lawfully they may, in their Places and Callings, and according to the Word of God:* for these (indeed) carry no man beyond those bounds of good Conscience, which

which are certain and fixed, either in Gods Laws, as to the generall; or the Laws of the State and Kingdome, as to the particular regulation and exercise of mens duties.

I would to God such as glory most in the name of *Covenanters*, would keep themselves within those lawfull bounds, to which God hath called them: Surely it were the best way to exiate the rashnesse of taking it; which must needs then appear, when besides the want of a full & lawfull Authority at first to enjoin it, it shall actually be carried on beyond and against those ends which were in it specified and pretended. I willingly forgive such mens taking the Covenant, who keep it within such bounds of Piety, Law, and Loyalty, as can never hurt either the Church, My self, or the Publick Peace: Against which, no mans lawfull Calling can engage him.

As for that Reformation of the Church, which the Covenant pretends, I cannot think it just or comely, that by the partiall advise of a few Divines, (of so soft and servile tempers,

as disposed them to sudden acting and compliance, contrary to their former judgements, profession, and practise) such foul scandals and suspitions should be cast upon the Doctrine and Government of the Church of England as was never done (that I have heard) by any that deserved the name of *Reformed Churches* abroad, nor by any men of learning and candour at home: all whose judgements I cannot but prefer before any mens now factiously engaged.

No man can be more forward than My self to carry on all due Reformation, with mature judgement, and good Conscience, in what things I shall (after impartiall advise) be, by Gods Word, and right reason, convinced to be amisse, I have offered more than ever the fullest, freest, and wisest Parliaments did desire.

But the sequele of some mens actions makes it evident, that the main Reformation intended, is the abasing of Episcopacy into Presbytery, and the robbing the Church of its Lands and Revenues: For, no men have been

more injuriously used, as to their legall Rights than the Bishops, and Church-men. These, as the fattest Dear, must be destroyed; the other Rascal-herd of Schismes, Heresies, &c. being lean, may enjoy the benefit of a Toleration: Thus *Naboths Vineyard* made him the onely Blasphemer of his City, and fit to die. Still I see, while the breath of Religion fills the Sails, Profit is the Compasse, by which Factionous men steer their course in all sedicious Commotions.

I thank God, as no men lay more open to the sacrilegious temptation of usurping the Churches Lands, and Revenues, (which issuing chiefly from the Crown, are held of it, and legally can rivert onely to the Crown with my Consent) so I have alwaies had such a perfect abhorrence of it in My Soul, that I never found the least inclination to such sacrilegious Reformings: yet no man hath a greater desire to have Bishops and all Church-men so reformed, that they may best deserve and use, not onely what the pious munificence of My Predecessors

sours hath given to God and the Church, but all other addition of Christian bountry.

But no necessity shall ever, I hope, drive Me or Mine to invade or sell the Priests Lands, which both *Pharaohs* divinity, and *Josephs* true piety abhorred to do: So unjust I think it both in the eye of Reason and Religion, to deprive the most sacred employment of all due encouragements; and like that other hard hearted *Pharaoh*, to withdraw the Straw, and increase the Task; so pursuing the oppressed Church, as some have done, to the misse of a Civill Warre, where nothing but a miracle can save, either It, or Him, who esteems it His greatest Title to be called, and His chiefest glory to be *The Defender of the Church*, but in its true Faith, and its just fruitings equally abhorring, *Sacriledge*, and *Apostacy*.

I had rather live as my Predecessor *Henry 3.* sometime did, on the Churches Alms then violently to take the bread out of Bishops and Ministers mouths.

Th our o

The next work will be *Jeroboams* reformation, consecrating the meanest of the People to be Priests in *Israel*, to serve those Golden Calves who have enriched themselves with the Churches Patrimony and Dowry; which how it thrived both with Prince, Priests, and People, is well enough known: And so it will be here, when from the tuition of Kings and Queens, which have been nursing Fathers and Mothers of this Church, it shall be at their allowance, who have already discovered, what hard Fathers, and Step-mothers they will be.

If the poverty of *Scotland* might, yet the plenty of *England* cannot excuse the envy and rapine of the Churches Rights and Revenues.

I cannot so much as pray to God to prevent those sad consequences, which will inevitably follow the parity and poverty of Ministers, both in Church and State; since I think it no lesse than a mocking and tempting of God, to desire him to hinder those mischiefs whose occasions and remedies are in our own power; it being every mans

finne not to avoid the one; and not to use the other.

There are waies enough to repair the breaches of the State without the ruines of the Church; as I would be Restorer of the one, so I would not be an Oppressour of the other, under the pretence of Publick Debts: The occasions contracting them were bad enough, but such a discharging of them would be much worse; I pray God neither I, nor Mine, may be accessory to either.

To thee; O Lord, do I addresse My prayer, beseeching thee to pardon the rashnesse of My Subjects Swearing, and to quicken their sense and observation of those just, morall, and indis-soluble bonds, which thy Word, and the Laws of this Kingdome have laid upon their Consciences; From which no pretensions of Picty and Reformation are sufficient to absolve them, or to engage them to any contrary practises.

Make them at length seriously to consider, that nothing violent and injurious can be religious.

Thou allowest no mans committing
Sacriledge under the Zeal of abhorring
Idols.

Suffer not sacrilegious designs to
have the countenance of religious ties.

Thou hast taught us by the wisest of
Kings, that it is a snare to take things
that are holy, and after Vows to make
enquiry.

Ever keep thy Servant from consen-
ting to perjurious and sacrilegious ra-
pines, that I may not have the brand
and curse to all posterity of robbing
Thee and thy Church, of what thy
bounty hath given us, and thy clemency
hath accepted from us, wherewith to
encourage Learning and Religion.

Though My Treasures are Exhan-
sted, My Revenues Diminished, and
My Debts Encreased, yet never suffer
Me to be tempted to use such profane
Reparations ; lest a coal from thine
Altar set such a fire on My Throne and
Conscience as will be hardly quenched.

Let not the Debts and Engage-
ments of the Publick, which some
mens folly and prodigality hath con-
tracted, be an occasion to impoverish thy
Church.

The State may soon recover, by thy blessing of peace upon us ; The Church is never likely, in times, where the Charity of most men is grown so cold, and their Religion so illiberall.

Continue to those that serve Thee and thy Church all those encouragemens, which by the will of the pious Donours, and the justice of the Laws are due unto them ; and give them grace to deserve and use them aright to thy glory, and the relief of the poore ; That thy Priests may be cloathed with righteousnessse, and the poore may be satisfied with bread.

Let not holy things be given to Swine ; nor the Churches bread to Dogs ; rather let them go about the City, grin like a Dog, and grudge that they are not satisfied.

Let those sacred morsels, which some men have already by violence devoured never digest with them, nor theirs ; Let them be as Naboth's Vineyard to Ahab, gall in their mouths, rottenness to their names, a moth to their Families, and a sting to their Consciencs.

Break in sunder, O Lord, all violence
and

and sacrilegious Confederations, to do wickedly and injuriously.

Divide their hearts and tongues who have bandyed together against the Church and State, that the folly of such may be manifest to all men, and proceed no further.

But so favour My righteous dealing, O Lord, that in the mercies of thee, the most High, I may never miscarry.

15. Upon the many Jealousies raised, and Scandals cast upon the KING, to stirre up the People against Him.

IF I had not My own Innocency, and Gods protection, it were hard for Me to stand out against those stratagems and conflicts of malice, which by Falsities seek to oppress the Truth; and by Jealousies to supply the defect of Reall causes, which might seem to justifie so unjust Engagements against Me.

And indeed, the worst effects of open Hostility come short of these
H 5 Designs;

Designs : For, I can more willingly lose My Crowns, than My Credit ; nor are My Kingdomes so dear to Me, as My Reputation and Honour.

Those must have a period with My life ; but these may survive to a glorious kind of Immortality, when I am dead and gone : A good name being the embalming of Princes, and a sweet consecrating of them to an Eternity of love and gratitude among Posterity.

Those foul and false aspersions were secret engines at first employed against My peoples love of Me : that undermining their opinion and value of Me, My enemies, and theirs too, might at once blow up their affections, and batter down their loyalty.

Wherein yet, I thank God, the detriment of My Honour is not so afflictive to Me, as the sin and danger of My peoples souls, whose eyes once blinded with such mists of suspicions, they are soon mis-led into the most desperate precipices or actions : wherein they do not only, not consider their sin and danger, but glory in their zealous adventures;

adventures ; while I am rendred to them so fit to be destroyed, that many are ambitious to merit the name of My Destroyers ; Imagining they then fear God most, when they least honour their King.

I thank God, I never found but My pity was above My anger ; nor have My passions ever so prevailed against Me, as to exclude My most compassionate prayers for them, whom devout errors more than their own malice have betrayed to a most religious Rebellion.

I had the Charity to interpret, that most part of My Subjects fought against My supposed Errours, not My Person ; and intended to mend Me, not to end Me : And I hope that God pardoning their Errours, hath so farre accepted and answered their good intentions, that as he hath yet preserved Me, so he hath by these afflictions prepared Me, both to do him better service, and My people more good, than hitherto I have done.

I do not more willingly forgive their seductions, which occasioned their loy-
all

all injuries, then I am ambitious by all Princely merits to redeem them from their unjust suspicions, and reward them for their good intentions.

I am too conscious to My own Affections toward the generality of My people, to suspect theirs to Me; nor shall the malice of My Enemies ever be able to deprive Me of the comfort, which that confidence gives Me; I shall never gratifie the spightfulness of a few with any sinister thoughts of all their Allegiance, whom pious frauds have seduced.

The worst some mens ambition can do, shall never perswade Me, to make so bad interpretations of most of My Subjects actions; who possibly may be Erroneous, but not Hereticall in point of Loyalty.

The sense of the Injuries done to My Subjects is as sharp, as those done to My self; our welfares being inseparable; in this onely they suffer more then My self, that they are animated by some seducers to injure at once both themselves and Me.

For this is not enough to the malice

of My Enemies, that I be afflicted; but it must be done by such instruments, that My afflictions grieve Me not more, then this doth, that I am afflicted by those, whose prosperity I earnestly desire, and whose seduction I heartily deplore.

If they had been My open and foreign Enemies, I could have born it; but they must be My own Subjects, who are next to My Children, dear to Me: And for the restoring of whose tranquility, I could willingly be the *Jonah*; If I did not evidently foresee, that by the divided Interests of their and Mine Enemies, as by contrary winds the storm of their miseries would be rather encreased then allayed.

I had rather prevent My peoples ruine then Rule over them; nor am I so ambitious of that Dominion which is but My Right, as of their happiness; if it could expiate, or countervail such a way of obtaining it, by the highest injuries of Subjects committed against their Sovereign.

Yet I had rather suffer all the miseries

series of life, and die many deaths, then shamefully to desert, or dishonourably to betray My own Rights and Sovereignty; thereby to gratifie the ambition, or justifie the malice of My Enemies; between whose malice, and other mens mistakes, I put as great a difference, as between an ordinary Ague and the Plague; or the Itch of Novelty, and the Leprosie of Disloyalty.

As Liars need have good memories, so Malicious persons need good inventions; that their calumnies may fit every mans fancy; and what their reproches want of truth, they may make up with number and shew.

My patience (I thank God) will better serve Me to bear, and My charity to forgive, then My leisure to answer the many false Aspersions which some men have cast upon Me

Did I not more consider my Subjects Satisfaction, then my own Vindication; I should never have given the malice of some men that pleasure, as to see Me take notice of, or remember what they say, or object.

I would leave the Authours to be punished by their own evill manners, and seared Consciences, which will, I believe, in a shorter time then they be aware of, both confute and revenge all those black and false Scandalls, which they have cast on Me; And make the world see, there is as little truth in them, as there was little worth in the broaching of them, or Civility, (I need not say Loyalty) in the not-suppressing of them; whose credit and reputation, even with the people, shall ere long be quite blasted by the breath of that same fornace of popular obloquy, and detraction, which they have studied to heat and inflame to the highest degree of infamy, and wherein they have sought to cast and consume My Name and Honour.

First, nothing gave Me more cause to suspect, and search My own Innocency; then when I observed so many forward to engage against Me, who had made great professions of singular piety; For this gave to vulgar minds so bad reflection upon Me, and My Cause, as if it had been impos-
sible

sible to adhere to me, and not withall part from God; to think or speak well of Me, and not to Blaspheme him; so many were perswaded that these two were utterly inconsistent, to be at once Loyall to Me, and truly Religious toward God.

Not but that I had (I thank God) many with Me, which were both Learned and Religious, (much above that ordinary size, and that vulgar proportion, wherein some men glory so much) who were so well satisfied in the cause of my sufferings, that they chose rather to suffer with Me, then forsake Me.

Nor is it strange that so religious Pretensions as were used against Me, should be to many well-minded men a great temptation to oppose me; Especially, being urged by such popular Preachers, as think it no sin to lie for God, and what they please to call Gods Cause, cursing all that will not curse with them; looking so much at, and crying up the goodnesse of the end propounded, that they consider not the lawfulness of the means used, nor
the

the depth of the mischief, chiefly plotted and intended.

The weaknesse of these mens judgements must be made up by their clamours and Activity.

It was a great part of some mens Religion to scandalize Me and Mine, they thought theirs could not be true, if they cried not down Mine as false.

I thank God, I have had more triall of his grace, as to the constancy of my Religion in the Protestant profession of the Church of *England*, both abroad, and at home, than ever they are like to have.

Nor do I know any exception, I am so liable to, in their opinion, as too great a fixednesse in that Religion, whose judicious and solid grounds, both from Scripture, and Antiquity, will not give My Conscience leave to approve or consent to those many dangerous and divided Innovations, which the bold Ignorance of some men would needs obtrude upon me, and my People.

Contrary to those well tried foundations

dations both of Truth, and Order, which men of far greater Learning and clearer Zeal, have settled in the Confession and Constitution of this Church in *England*, which many former Parliaments in the most calm, and unpassionate times, have oft confirmed : In which I shall ever, by Gods help, persevere, as believing it hath most of Primitive Truth and Order.

Nor did my using the assistance of some Papists, which were my Subjects, any way fight against my Religion, as some men would needs interpret it : especially those who least of all men cared whom they employed, or what they said, and did, so they might prevail.

'Tis strange that so wise men, as they would be esteemed, should not conceive, That differences of perswasion in matters of Religion may easily fall out, where there is the sameness of duty, Allegiance, and subjection. The first they owe as men, and Christians to God ; the second, they owe to me in Common, as their KING;
diffe-

different professions in point of Religion cannot (any more than in civill Trades) take away the communitie of relations either to Parents, or to Princes: And where is there such an *Ogllo* or medley of various Religions in the world again, as those men entertain in their service (who find most fault with me) without any scruple, as to the diversitie of their Sects and Opinions?

It was, indeed, a foul and indelible shame, for such as would be counted Protestants, to enforce Me, a declared Protestant, their Lord and King, to a necessarie use of Papists or any other, who did but their dutie to help Me to defend My self.

Nor did I more than is lawfull for any King, in such exigents to use the aid of any his Subjects.

I am sorrie the Papists should have a greater sense of their Allegiance, than many Protestant Professours; who seem to have learned, and to practise the worst Principles of the worst Papists.

Indeed, it had been a very impertinent and unseasonable scruple in Me,
(and

(and very pleasing no doubt to My Enemies) to have been then disputing the points of different beliefs in My Subjects when I was disputed with by Swords points : and when I needed the help of My Subjects as men, no lesse then their prayers as Christians.

The noise of My Evil Counsellours was another usefull device for those, who were impatient any mens counsels but their own should be followed in Church or State ; who were so eager in giving Me better counsell that they would not give Me leave to take it with freedome, as a Man, or honour, as a King; making their counsels more like a drench that must be powred down, than a draught which might be fairly and leisurely drank, if I liked it.

I will not justifie beyond humane errors and frailties My self, or My Counsellours : They might be subject to some miscarriages, yet such as were farre more reparable by second and better thoughts, than those enormous extravagances, wherewith some men have now even wildred, and almost quite lost both Church & State.

The

The event of things at last will make it evident to My Subjects, that had I followed the worst Counsels, that My worst Counsellours ever had the boldnesse to offer to Me, or My self any inclination to use; I could not so soon have brought both Church and State in three flourishing Kingdomes, to such a *Chaos* of confusions and Hell of miseries, as some have done; out of which they cannot or will not in the midst of their many great advantages, redeem either me or my Subjects.

No men were more willing to complain, than I was to redresse what I saw in Reason was either done or advised amisse; and this I thought I had done, even beyond the expectation of moderate men: who were sorrie to see me prone even to injure my self, out of a Zeal to relieve my Subjects.

But other mens insatiable desire of revenge upon me, my Court, and my Clergie; hath wholly beguiled both Church and State, of the benefit of all my either Retractions or Concessions; and withall, hath deprived all
those

those (now so zealous Persecutors) both of the comfort and reward of their former pretended persecutions, wherein they so much gloried among the vulgar, and which indeed, a true humble Christian will so highly prize as rather not be relieved, then be revenged, so as to be bereaved of that Crown of Christian patience, which attends humble and injured sufferers.

Another artifice used to withdraw my peoples affections from me to their designs, was the noise and ostentation of libertie, which men are not more prone to desire, than unapt to bear in the popular sense, which is to do what every man liketh best.

If the Divineſt libertie be to will what men should, and to do what they so will according to Reason, Law, and Religion; I envie not my Subjects that libertie, which is all I desire to enjoy my self; So farre am I from the desire of oppressing theirs: Nor were those Lords and Gentlemen which assisted Me so prodigall of their liberties, as with their Lives and Fortunes

to help on the enslaving of themselves and their posterities.

As to Civill Immunities, none but such as desire to drive on their Ambitious and Covetous designs over the ruines of Church and State, Prince, Peers, and People, will ever desire greater Freedomes then the Laws allow, whose bounds good men count their Ornament and protection, others their Menacles and Oppression.

Nor is it just any man should expect the reward and benefit of the Law, who despiseth his rule and direction, losing justly his safety while he seeks an unreasonable liberty.

Time will best inform my Subjects that those are the best preservers of their true liberties, who allow themselves the least licentiousnesse against or beyond the Laws.

They will feel it at last to their cost, that it is impossible those men should be really tender of their fellow-subjects liberties, who have the hardnesse to use their King with so severe restraints, against all Laws both Di-
ving

vine and Humane, under which, yet I will rather perish, then complain those, who want nothing to complete their mirth and triumph, but such musick.

In point of true conscientious tendernesse (attended with humilitie and meeknesse, not with proud and arrogant activity, which seeks to hatch every egge of different opinion to a Faction or Schisme) I have oft declared, how little I desire my Laws and Scepter should intrench on Gods Sovereignty, which is the onely King of mens Consciences, and yet he hath laid such restraints upon men, as commands them to be subject for Conscience sake, giving no men libertie to break the Law established, further then with meeknesse and patience, they are content to suffer the penalties annexed, rather than perturb the publick Peace.

The truth is, some mens thirst after Noveltyes, others despair to relieve the necessities of their Fortunes, or satisfy their Ambition in peaceable times, (distrusting Gods providence)

as well as their own merits) were the secret (but principall) impulsives to these popular Commotions, by which Subjects have been perswaded to expend much of those plentiful Estates they got, and enjoyed under My Government, in peaceable times; which yet must now be blasted with all the odious reproches, which impotent malice can invent; and My self exposed to all those contempts, which may most diminish the Majesty of a King, and encrease the ungratesfull insolencies of my People.

For mine Honour, I am well assured, that, as mine Innocency is clear before God, in point of any calumnies they object; so My reputation shall like the Sun (after Owls and Bats have had their freedome in the night and darker times) rise and recover it self to such a degree of splendour, as those ferall birds shall be grieved to behold, and unable to bear. For never were any Princes more glorious, than those whom God hath suffered to be tried in the fornace of afflictions, by their injurious Subjects.

I

And

And who knows but the just and mercifull God will do me good, for some mens hard, false, and evil speeches against Me; wherein they speak rather what they wish, than what they believe, or know.

Nor can I suffer so much in point of Honour, by those rude and scandalous Pamphlets (which like fire in great conflagrations, flie up and down to set all places on like flames) than those men do, who pretending to so much piety, are so forgetfull of their duty to God and me: By no way ever vindicating the Majesty of their KING against any of those, who contrary to the precept of God, and precedent of Angels, *speake evill of dignities, and bring railing accusations against those, who are honoured with the name of Gods.*

But 'tis no wonder if men not fearing God, should not Honour their KING.

They will easily contemn such shadows of God, who reverence not that Supreme, and adorable Majesty, in comparison of whom all the glory of Men and Angels is but obscurity; yet

hath

bath he graven such Characters of divine Authority, and Sacred power upon Kings, as none may without sinne seek to blot them out. Nor shall their black veils be able to hide the shining of My face, while God gives Me a heart frequently and humbly to converse with him, from whom alone are all the traditions of true glory and majesty.

Thou, O Lord, knowest My reproach, and My dishonour, My Adversaries are all before thee.

My Soul is among Lyons, among them that are set on fire, even the Sons of Men; whose teeth are spears and arrows; their tongue a sharp sword.

Mine enemies reproach Me all the day long, and those that are mad against Me are sworn together.

O My God, how long shall the sonnes of men turn My glory into shame? how long shall they love vanity, and seek after lies?

Thou hast heard the reproches of wicked men on every side. Hold not thy peace, lest My Enemies prevail against

me, and lay mine Honour in the dust.

Thou, O Lord, shalt destroy them that speak lies; The Lord will abhor both the bloud-thirsty, and deceitful men.

Make my righteousness to appear in the light, and mine innocency to shine forth as the sun at noon day.

Suffer not my silence to betray mine innocence, nor my displeasure, my patience, That after my Saviours example, being reviled, I may not revile again; and being cursed by them, I may bless them.

Thou that wouldst not suffer Shimei's tongue to go unpunished; when by thy judgements on David he might seem to justify his disdainfull reproches, give me grace to intercede with thy mercy for these my enemies, that the reward of false and lying tongues, even burning coals of eternall fire, may not be brought upon them.

Let my prayers, and patience, be a water to cool and quench their tongues, who are already set on fire with the fire of Hell, and tormented with those malicious flames.

Let me be happy to refuse, and put to silence their evill speaking by well-doing; and let them enjoy not the fruit of their lips, but of my prayer for their repentance, and thy pardon.

Teach me Davids patience and Hezekiahs devotion, that I may look to thy mercy through mans malice, and see thy justice in their sin.

Let Sheba's seditious speeches, Rabshakahs railing, and Shimei's cursing, provoke, as my humble prayer to thee so thy renewed blessing toward me.

Though they curse, do thou blesse, and I shall be blessed, and made a blessing to my people.

That the stone, which some builders refuse may become the head stone of the corner.

Look down from heaven, and save me, from the reproach of them that would swallow me up.

Hide me in the secret of thy presence, from the pride of man, and keep me from the strife of tongues.

*16. Upon the Ordinance against
the Common-Prayer-Book.*

IT is no news to have all Innovations ushered in with the name of Re-formations in Church and State, by those, who seeking to gain reputation with the Vulgar for their extraordinary parts and piety, must needs undo whatever was formerly settled never so well and wisely.

So hardly can the pride of those that study Novelties; allow former times any share or degree of wisdom or godliness.

And because matter of prayer and devotion to God justly bears a great part in Religion, (being the Souls more immediate converse with the divine Majesty) nothing could be more plausible to the People than to tel them They served God amisse in that point.

Hence our publick Liturgy, or Forms of constant Prayers must be (not amended, in what upon free and publick advice might seem to sober men inconvenient for matter or manner, to which I should easily consent, but) wholly

wholly cashiered, and abolished, and after many popular contempts offered to the Book, and those that used it according to their Consciences, and the Laws in force, it must be crucified by an Ordinance, the better to please either those men, who gloried in their extemporary vein and fluency: or others, who conscious to their own formality in the use of it, thought they fully expiated their sin of not using it aright, by laying all the blame upon it, and a totall rejection of it as a dead letter, thereby to excuse the deadnesse of their hearts.

As for the matter contained in the Book, sober and learned men have sufficiently vindicated it against the cavils and exceptions of those, who thought it a part of piety to make what profane objections they could against it; especially for Popery and Superstition; whereas no doubt the Liturgy was exactly conformed to the doctrine of the Church of *England*; and this by all Reformed Churches is confessed to be most sound and Orthodox.

For the manner of using Set & prescribed Forms, there is no doubt but that wholesome words being known and fitted to mens understandings, are soonest received into their hearts, and are most apt to excite and carry along with them judicious and fervent affections.

Nor do I see any reason why Christians should be weary of a well-composed Liturgy (as I hold this to be) more then of all other things, wherein the Constancy abates nothing of the excellency and usefulness.

I could never see any Reason, why any Christian should abhor, or be forbidden to use the same Forms of prayer, since he prays to the same God, believes in the same Saviour, professes the same Truths, reads the same Scriptures, hath the same duties upon him, and feels the same daily wants for the most part, both inward and outward, which are common to the whole Church.

Sure we may as well beforehand know what we pray, as to whom we pray; and in what words, as to what sense; when we desire the same things, what

what hinders we may not use the same words? our appetite and digestion too may be good when we use, as we pray for, *our daily bread*.

Some men, I hear, are so impatient not to use in all their devotions their own invention, and gifts, that they not onely disuse (as too many) but wholly cast away and contemn the *Lords Prayer*; whose great guilt is, that it is the warrant and originall pattern of all set Liturgies, in the Christian Church.

I ever thought that the proud ostentation of mens abilities for invention, and the vain affectations of variety for expressions, in Publick prayer, or any sacred administrations, merits a greater brand of sin, than that which they call Coldnesse and Barrennesse: Nor are men in those novelties lesse subject to formall & superficiall tempers, (as to their hearts) than in the use of constant Forms, where not the words, but mens hearts are too blame.

I make no doubt but a man may be very formall in the most extemporary variety; and very fervently devout in the most wonted expressions: Nor is

God more a God of variety, than of constancy : Nor are constant Forms of Prayers more likely to flat, and hinder the Spirit of prayer, and devotion, than un-premeditated and confused variety to distract, and lose it.

Though I am not against a grave, modest, discreet, and humble use of Ministers gifts, even in publick, the better to fit, and excite their own, and the Peoples affections to the present occasions; yet I know no necessity why private and single abilities should quite juttle out, and deprive the Church of the joynt abilities and concurrent gifts of many learned and godly men; such as the Composers of the Service Book were; who may in all reason be thought to have more of gifts and graces enabling them to compose with serious deliberation and concurrent advice, such Forms of prayers, as may best fit the Churches common wants, inform the Hearers understanding, and stirre up that fiduciary and fervent application of their spirits (wherein consists the very life and soul of prayer, & that so much pretended Spirit of pray-

er) than any private man by his solitary abilities can be presumed to have; which, what they are many times (even there, where they make a great noise & shew) the affectations, emptinesse, impertinency, rudenesse, confusions, flatnesse, levity, obscurity, vain, and ridiculous repetitions, the senslesse, and oft-times blasphemous expressions; all these burthened with a most tedious and intolerable length, do sufficiently convince all men, but those who glory in that Pharisaick way.

Wherein men must be strangely impudent and flatterers of themselves, not to have an infinite shame of what they so do and say, in things of so sacred a nature, before God and the Church, after so ridiculous, and indeed, profane a manner.

Nor can it be expected, but that in duties of frequent performance, as Sacramentall administrations, and the like which are still the same; Ministers must either come to use their own Forms constantly, which are not like to be so sound, or comprehensive of the nature of the duty, as Forms of
Publick

Publick compofure ; or else they muſt every time affect new expreſſions when the ſubject is the ſame ; which can hardly be preſumed in any mans greateſt ſufficiencieſ not to want (many times) much of that compleatneſſe, order, and gravity, becoming thoſe duties, which by this means are expoſed at every celebration to every Miniſters private infirmities, indispoſitions, errors, diſorders, and defects, both for judgement and expreſſion.

A ſerious ſenſe of which inconvenience in the Church unavoidably following every mans ſeverall manner of officiating, no doubt, firſt occaſioned the wiſdome and piety of the Ancient Churches, to remedy thoſe miſchiefs, by the uſe of conſtant Liturgies of Publick compoſure.

The want of which I believe this Church will ſufficiently feel, when the unhappy fruits of many mens un-governed ignorance, and confident defects, ſhall be diſcovered in more errors, ſchiſmes, diſorders, and uncharitable diſtractions in Religion, which are already but too many, the more is the pity.

How-

However, if violence must needs bring in, and abet those Innovations (that men may not seem to have nothing to do) which Law, Reason, and Religion forbids, at least to be so obtruded, as wholly to juttle out the publick Liturgie.

Yet nothing can excuse that most unjust and partiall severity of those men, who either latel: had subscribed to, used and maintained the Servicebook; or refused to use it, cried out of the rigour of Laws and Bishops, which suffered them not to use the liberty of their Consciences, in not using it.

That these men (I say) should so suddenly change the Liturgie into a Directory, as if the Spirit needed help for invention, though not for expressions; or as if matter prescribed did not as much stint and obstruct the Spirit, as if it were cloathed in, and confined to, fit words: (So slight and easie is that Legerdemain which will serve to delude the vulgar.)

That further, they should use such severity as not to suffer without penal-

ty, any to use the Common prayer-Book publickly, although their Consciences bind them to it, as a duty of Piety to God, and Obedience to the Laws.

Thus I see, no men are prone to be greater Tyrants, and more rigorous exacters upon others to conform to their illegall novelties, then such, whose pride was formerly least disposed to the obedience of lawfull Constitutions; and whose licentious humours most pretended Conscientious liberties, which freedome, with much regret they now allow to me, and my Chaplains, when they may have leave to serve me, whose abilities even in their extemporary way comes not short of the others, but their modesty and learning far exceeds the most of them.

But this matter is of so popular a nature, as some men knew it would not bear learned and sober debates, left being convinced by the evidence of Reason, as well as Laws, they should have been driven either to sin more against their knowledge, by taking
away

away the Liturgie ; or to displease some Faction of the people by continuing the use of it.

Though I believe they have offended more considerable men, not onely for their numbers and estates, but for their weighty and judicious piety, than those are, whose weaknesse or giddinesse they sought to gratifie by taking it away.

One of the greatest faults some men found with the Common-Prayer-book, I believe, was this, That it taught them to pray so oft for me ; to which Petitions they had not Loyaltie enough to say *Amen*, nor yet Charity enough to forbear Reproaches, and even Cursings of me in their own forms, instead of praying for me.

I with their Repentance may be their onely punishment ; that seeing the mischiefs which the disuse of publick Liturgies hath already produced, they may restore that credit, use, and reverence to them, which by the ancient Churches were given to set Forms of sound and wholesome words.

And

And thou, O Lord, which art the same God, blessed for ever: whose mercies are full of variety, and yet of constancy; Thou deniest us not a new and fresh sense of our old and daily wants; nor despisest renewed affections joyned to constant expressions.

Let us not want the benefit of thy Churches united and wel-advised Devotions.

Let the matters of our prayers be agreeable to thy will; which is alwayes the same, and the fervency of our spirits to the motions of thy holy Spirits in us.

And then we doubt not, but thy spirituall perfections are such, as thou art neither to be pleased with affected Novelties for matter or manner, nor offended with the pious constancy of our Petitions in them both.

Whose variety or constancy thou hast no where either forbidden or commanded, but left them to the piety and prudence of thy Church, that both may be used, neither despised.

Keep men in that pious moderation of their judgements in matters of Religion; that their ignorance may not offend others,

others, nor their opinion of their own abilities tempt them to deprive others of what they may lawfully and devoutly use, to help their infirmities.

And since the advantage of Error consists in novelty and variety, as Truths in unity and constancy : Suffer not thy Church to be pestered with errors, and deformed with undecencies in thy service, under the pretence of variety, and novelty. Nor to be deprived of truth, unity, and order, under this fallacy, That constancy is the cause of formality.

Lord keep us from formall Hypocrisie in our own hearts, and then we know that praying to thee, or praising of thee (with David, and other holy men) in the same forms cannot hurt us.

Give us wisdom to amend what is amisse within us, and there will be lesse to mend without us.

Evermore defend and deliver thy Church from the effects of blind zeal, and over-bold devotion.

17. *Of the differences between
the KING and the
Houses, in point of Church-
Government.*

Touching the Government of the Church by Bishops, the common Jealousie hath been, that I am earnest and resolute to maintain it, not so much out of piety, as policy, and reason of State.

Wherein so far indeed reason of State doth iuduce me to approve that Government above any other, as I find it impossible for a Prince to preserve the State in quiet, unlesse he hath such an influence upon Church-men; and they such a dependance on Him, as may best restrain the seditious exorbitancies of Ministers tongues; who with the Keyes of Heaven have so far the Keyes of the Peoples hearts, as they prevail much by their Oratory to let in, and shut out, both Peace and Loyalty.

So that I being (as KING) intrusted by God, and the Laws, with the good both of Church and State; I see

no Reason I should give up, or weaken by any change, that power and influence which in right and reason I ought to have over both.

The moving Bishops out of the House of Peers (of which I have elsewhere given an account) was sufficient to take off any suspicion, that I incline to them for any use to be made of their Votes in State affairs; Though indeed I never thought any Bishop worthy to sit in that House, who would not Vote according to his conscience.

I must now in Charitie be thought desirous to preserve that Government in its right constitution, as a matter of Religion; wherein both my judgement is fully satisfied, that it hath of all other the fullest Scripture grounds, and also the constant practise of all Christian Churches; till of late years the tumultuarinesse of People, or the factiousnesse and pride of Presbyters, or the covetousnesse of some States and Princes gave occasion to some mens wits to invent new models, and propose them under specious titles of

of *Christs Government, Scepter,* and *Kingdome*; the better to serve the turns, to whom the change was beneficiall.

They Must give Me leave, having none of their temptations to invite Me to alter the Government of Bishops (that I may have a title to the Estates) not to believe their pretended grounds to any new waies: contrary to the full and constant testimony of all Histories, sufficiently convincing unbiafed men; that as the Primitive Churches were undoubtedly governed by the Apostles and their immediate Successours the first and best Bishops so it cannot in reason or charitie be supposed that all Churches in the world should either be ignorant of the rule by them prescribed, or so soon deviate from their divine and holy pattern: That since the first Age, for 1500 years not one example can be produced of any settled Church wherein were many Ministers and Congregations, which had not some Bishop above them, under whose jurisdiction and government they were.

Whole

Whose constant and universall practise agreeing with so large and evident Scripture directions and examples are set down in the Epistles to *Timothy* and *Titus*, for the setting of that Government, not in the persons onely of *Timothy* and *Titus*, but in the succession; (the want of Government being that which the Church can no more dispense with, in point of well-being, then the want of the Word and Sacraments, in point of being.)

I wonder how men came to look with so envious an eye upon Bishops power and authority, as to oversee both the Ecclesiasticall use of them, and Apostolicall constitution: which to Me seems no lesse evidently set forth as to the main scope and design of those Epistles, for the setting of a peculiar Office, Power, and Authoritie in them as President Bishops above others in point of Ordination, Censures, and other Acts of Ecclesiasticall discipline; then those shorter characters of the qualities and duties of Presbyter-Bishops, and Deacons, are described in some parts of the same Epistles;

Epistles; who in the latitude and community of the name were then, and may now not improperly be called *Bishops*, as to the oversight and care of single Congregations, committed to them by the Apostles, or those Apostolicall Bishops, who (as *Timothy* and *Titus*) succeeded them in that ordinary power there assigned over larger divisions, in which were many Presbyters.

The humilitie of those first Bishops avoiding the eminent title of Apostles, as a name in the Churches stile appropriated from its common notion (of a Messenger or one sent,) to the speciall dignity which had extraordinary call, mission, gifts, and power immediately from Christ: they contented themselves with the ordinary title of Bishops and Presbyters, untill use (the great arbitrator of words, and master of language) finding reason to distinguish by a peculiar name those persons, whose power and office were indeed distinct from and above all other in the Church, as succeeding the Apostles in the ordinary and constant

power

power of governing the Churches, the honour of (whose name they moderately, yet commendably declined) all Christian Churches (submitting to that speciall authoritie) appropriated also the name of *Bishop*, without any suspicion or reproach of arrogancie to those, who were by Apostolicall propagation rightly descended and invested into that highest and largest power of governing even the most pure and Primitive Churches : which, without all doubt had many such holy Bishops, after the pattern of *Timothy* and *Titus*; whose speciall power is not more clearly set down in those Epistles (the chief grounds and limits of all Episcopall claim, as from divine right) then are the characters of these perilous times, and those men that makethem such ; who not enduring sound Doctrine, and clear Testimonies of all Churches practise, are most perverse Disputers, and proud Usurpers, against true Episcopacy : who, if they be not Traytours and Boasters, yet they seem to be very covetous, ready, high-minded ; inordinate and fierce

fierce, lovers of themselves, having much of the form, little of the power of godlinesse.

Who, by popular heaps of weak, light, and unlearned Teachers, seek to over-lay and smother the pregnancy and authority of that power of Episcopall Government, which, beyond all equivocation and vulgar fallacy of names, is most convincingly set forth, both by Scripture, and all after Histories of the Church.

This I write rather like a Divine, than a Prince, that Posterity may see (if ever these papers be publick) that I had fair grounds both from Scripture Canons and Ecclesiasticall examples, whereon My judgement was stated for Episcopall Government.

Not was it any policy of State, or obstinacy of will, or partiality of affection, either to the men, or their Function which fixed me: who cannot in point of worldly respects be so considerable to me as to recompence the injuries and losses, I, & my dearest relations with my Kingdomes have sustained and hazarded, chiefly at first upon this quarrell.

And

And not onely in Religion, of which, Scripture is the best rule, and the Churches Universall practise the best commentary, but also in right reason, and the true nature of Government, it cannot be thought that an orderly Subordination among Presbyters, or Ministers, should be any more against Christianity, then it is in all secular and civil Governments, where parity breeds Confusion and Faction.

I can no more Believe, that such order is inconsistent with true Religion, then good features are with beauty, or numbers with harmony.

Nor is it likely God, who appointed severall orders, and a Prelacie, in the Government of his Church, among the Jewish Priests, should abhor or forbid them among Christian Ministers; who have as much of the principles of schisme and division as other men, for preventing and suppressing of which, the Apostolicall wisdom (which was divine) after that Christians were multiplied so many Congregations, and Presbyters with them, appointed this way of Government,

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which

which might best preserve order and union with Authority.

So that I conceive it was not the favour of Princes, or ambition of Presbyters, but the wisdom and piety of the Apostles that first settled Bishops in the Church; which Authority they constantly used, and enjoyed in those times, which were purest for Religion, though sharpest for Persecution.

Not that I am against the managing of this Presidency and Authority in one man, by the joynt Counsell and consent of many Presbyters: I have offered to restore that, as a fit means to avoid those Errours, Corruptions, and Partialities, which are incident to any one man; Also to avoid Tyranny, which becomes no Christians, least of all Churchmen; besides, it will be a means to take away that burden, and odium of affairs which may lie too heavy on one mans shoulders, as indeed I think it formerly did on the Bishops here.

Nor can I see what can be more agreeable both to Reason and Religion, when such a frame of Government, which

which is paternall, not Magisteriall ; and wherein not onely the necessity of avoiding Faction and Confusion, Emulations and Contempts, which are prone to rise among equals in power and function ; but also the differences of some Ministers gifts, and aptitudes for Government above others, doth invite to imploy them, in reference to those Abilities, wherein they are Eminent.

Nor is this judgement of Mine touching Episcopacy, any pre-occupation of opinion ; which will not admit any oppositions against it : It is well known I have endeavoured to satisfie My self in what the chief Patrons for other waies can say against this, or for theirs : And I find they have, as farre lesse of Scripture grounds, and of Reason ; so for examples, and practise of the Church, or testimonies of Histories, they are wholly destitute, wherein the whole stream runs so for Episcopacy, that there is not the least rivulet for any others.

As for those obtruded examples of some late reformed Churches, (for

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many

many retain Bishops still) whom necessity of times and affairs rather excuseth, then commendeth for their inconformity to all Antiquity ; I could never see any reason why Churches orderly reformed and governed by Bishops should be forced to conform to those few, rather then to the Catholick example of all Ancient Churches, which needed no Reformation : And to those Churches at this day , who Governed by Bishops in all the Christian world, are many more then Presbyterians or Independents can pretend to be ; All whom the Churches in My three Kingdomes lately Governed by Bishops, would equalize (I think) if not exceed.

Nor is it any point of wisdom or charity, where Christians differ, (as many do in some points) there to widen the differences, and at once to give all the Christian world (except a handfull of some Protestants) so great a scandall in point of Church-government ; whom, though you may convince of their Errours in some points of Doctrine, yet you shall never

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perswade them, that to compleat their Reformation, they must necessarily desert, and wholly cast off that Government, which they, and all before them have ever owned as Catholick, Primitive, and Apostolicall: So far, that never Schismatics, nor Hereticks (except those Arians) have strayed from the Unity, and Conformity of the Church in that point; ever having Bishops above Presbyters.

Besides, the late generall approbation and submission to this Government of Bishops, by the Clergy, as well as the Laity of these Kingdomes, is a great confirmation of My Judgement; and their inconstancy is a great prejudice against their novelty; I cannot in charity so farre doubt of their learning or integrity, as if they understood not what heretofore they did; or that they did conform contrary to their Consciences; So that their facility and levity is never to be excused, who, before ever the point of Church government had any free and impartiall debate, contrary to their former Oaths and practise, against their obedience

to the Laws in force, and against My consent, have not onely quite cried down the Government by Bishops; but have approved and encouraged the violent and most illegall stripping all the Bishops, and many other Church-men, of all their due Authority and Revenues, even to the selling away, and utter alienation of those Church-lands from any Ecclesiasticall uses: So great a power hath the stream of times, and the prevalency of parties over some mens judgements; of whose so sudden and so totall change, little reason can be given, besides the *Scots Army* coming into *England*.

But the folly of those men will at last punish it self, and the Desertours of Episcopacy will appear the greatest Enemies to, and Betrayers of their own interest: for Presbytery is never so considerable or effectually, as when it is joyned to, and crowned with Episcopacy. All Ministers will find as great a difference in point of thriving, between the favour of the People, and of Princes, as plants do between being watered by hand, or by the sweet and liberall dews of Heaven. The

The tenuity and contempt of Clergy-men will soon let them see, what a poore carcasſe they are, when parted from the influence of that Head, to whose Supremacy they have been sworn.

A little moderation might have prevented great miſchiefs; I am firm to Primitive Episcopacy, not to have it extirpated, (if I can hinder it.) Discretion without passion might easily reform, whatever the rust of times, or indulgence of Laws, or corruption of manners have brought upon it. It being a grosse vulgar error to impute to, or revenge upon the Function, the faults of times, or persons; which seditious and popular principle, and practise, all wise men abhorre.

For those secular additaments and ornaments of Authority, Civil Honour and Estate, which My Predecessours, and Christian Princes in all Countries have annexed to Bishops and Church-men; I look upon them, but as just rewards of their learning, and piety, who are fit to be in any degree of Church-Government; also

enablements to works of Charity, and Hospitality, meet strengthenings of their Authority in point of respect, and observance; which in peacefull times is hardly payed to any Governours by the measure of their virtues, so much, as by that of their Estates; Poverty and meannesse exposing them and their Authority to the contempt of licentious minds, and manners, which persecuting Times much restrained.

I would have such men Bishops, as are most worthy of those encouragements, and best able to use them: if at any time My judgement of men failed, My good intention made My error veniall: and some Bishops, I am sure, I had, whose learning, gravity, and piety, no men of any worth or forehead can deny: But, of all men, I would have Church-men, especially the Governours to be redeemed from that vulgar neglect; which (besides an innate principle of vicious opposition, which is in all men against those that seem to reprove, or restrain them) will necessarily follow both the Presbyterian

byterian parity, which makes all Ministers equall ; and the Independent inferiority, which sets their Pastours below the People.

This for My judgement touching Episcopacy, wherein (God knows) I do not gratifie any design or passion with the least perverting of Truth.

And now I appeal to God above, and all the Christian world, whether it be just for Subjects , or pious for Christians, by violence , and infinite indignities , with servile restraints to seek to force Me their KING and Sovereign, as some men have endeavoured to do, against all these grounds of My Judgement , to consent to their weak and divided novelties.

The greatest Pretender of them desires not more than I do , That the Church should be governed, as Christ hath appointed, in true Reason, and in Scripture ; of which, I could never see any probable shew for any other waies: who either content themselves with the examples of some Churches in their infancy and solitude ; when one Presbyter might serve one Congregation.

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tion, in a City or Country ; or else they deny these most evident Truths, That the Apostles were Bishops over those Presbyters they ordained , as well as over the Churches they planted ; and that, Government being necessary for the Churches wel-being, when multiplied and sociated , must also necessarily descend from the Apostles to others ; after the example of that power and superiority , they had above others ; which could not end with their persons ; since the use and ends of such Government still continue.

It is most sure, that the purest Primitive and best Churches flourished under Episcopacy ; and may so still, if ignorance, superstition, avarice, revenge, and other disorderly and disloyall passions had not so blown up some mens minds against it, that what they want of Reasons or Primitive Patterns, they supply with violence and oppression ; wherein some mens zeal for Bishops Lands, Houses, and Revenues hath set them on work to eat up Episcopacy ; which (however other
men

men esteem) to Me is no lesse sin, than Sacrilege; or a robbery of G O D, (the giver of all we have) of that portion which devout minds have thankfully given again to him, in giving it to his Church and Prophets; through whose hands he graciously accepts even a cup of cold water, as a libation offered to himself.

Furthermore, as to My particular engagement above other men, by an Oath agreeable to My judgement, I am solemnly obliged to preserve that Government, and the Rights of the Church.

Were I convinced of the unlawfulness of the Function, as Antichristian, (which some men boldly, but weakly calumniate) I could soon, with Judgement, break that Oath, which erroneously was taken by Me.

But being daily by the best disquisition of truth, more confirmed in the Reason and Religion of that, to which I am Sworn; How can any man that wisheth not My damnation, perswade Me at once to so notorious and combined sins, of Sacrilege and Perjury?

Perjury? besides the many personall Injustices I must do to many worthy men, who are as legally invested in their Estates, as any, who seek to deprive them; and they have by no Law, been convicted of those crimes, which might forfeit their Estates and Livelyhoods.

I have oft wondred how men pretending to tenderneffe of Conscience, and Reformation, can at once tell Me, that My Coronation Oath binds Me to Consent to whatsoever they shall propound to Me, (which they urge with such violence) though contrary to all that Rationall and Religious freedome which every man ought to preserve; and of which they seem so tender in their own Votes; yet at the same time these men will needs perswade Me, That I must, and ought to dispence with, and roundly break that part of My Oath, which binds Me (agreeable to the best light of Reason & Religion I have) to maintain the Government, and legall Rights of the Church, Tis strange My lot should be valid in that part, which both My self, and

and all men in their own case, esteem injurious and unreasonable, as being against the very naturall and essentiall liberty of our souls ; yet it should be invalid, and to be broken in another clause, wherein I think my self justly obliged, both to God and Man.

Yet upon this Rack chiefly have I been held so long, by some mens ambitious Covetousnesse, and sacrilegious Cruelty ; torturing (with me) both Church and State, in Civill dissensions ; till I shall be forced to consent and declare that I do approve, what (God knows) I utterly dislike, & in my Soul abhor ; as many waies highly against Reason, Justice, and Religion : and whereto, If I should shamefully, and dishonourably give my consent ; yet should I not by so doing, satisfie the divided Interests and Opinions of those Parties, which contend with each other, as well as both against Me and Episcopacie.

Nor can my late condescending to the Scots in point of Church government, be rightly objected against me, as an inducement for me, to consent

to the like in my other Kingdoms, For it should be considered that Episcopacie was not so rooted and settled there, as 'tis here; nor I (in that respect) so strictly bound to continue it in the Kingdome as in this; for what I think in my judgement best, I may not think so absolutely necessary for all places, and at all times.

If any shall impute my yielding to them, as my failing and sin, I can easily acknowledge it; but that is no argument to do so again, or much worse; I being now more convinced in that point: nor indeed hath my yielding to them been so happy and successfull as to encourage me to grant the like to others.

Did I see any thing more of Christ, as to Meeknesse, Justice, Order, Charity, and Loyalty in those that pretend to other modes of Government, I might suspect my judgement to be biased, or forestalled with some prejudice and wontednesse of opinion; but I have hitherto so much cause to suspect the contrary in the manners of many of those men, that I cannot
from

from them gain the least reputation for their new waies of Government.

Nor can I find that in any Reformed Churches (whose patens are so cried up, and obtruded upon the Churches under my Dominion) that either Learning, or Religion, works of Piety or Charity, have so flourished beyond what they have done in my Kingdomes (by Gods blessing) which might make me believe either Presbyterie, or Independencie have a more benigne influence upon the Church & mens hearts and lives, than Episcopacie in its right constitution.

The abuses of which, deserve to be extirpated, as much as the use retained; for I think it far better to hold to primitive and uniform Antiquity, than to comply with divided novelty.

A right Episcopacie would at once satisfy all just desires and interests of good Bishops, humble Presbyters, and sober People; so as Church affairs should be managed neither with Tyrannie, parity, nor popularity; neither Bishops ejected, nor Presbyters despised, nor People oppressed.

And

And in this integrity both of my Judgement and conscience, I hope God will preserve me.

For thou, O Lord, knowest my uprightness, and tenderness, as thou hast set me to be a Defender of the Faith, and a Protector of thy Church, so suffer me not by violence, to be overborn against my Conscience.

Arise, O Lord, maintain thine own Cause, let not thy Church be deformed, as to that Government, which derived from thy Apostles, hath been retained in purest and primitive times, till the Revenues of the Church became the object of secular envy; which seeks to rob it of all the encouragements of Learning and Religion.

Make me, as the good Samaritan, compassionate, and helpfull to thy afflicted Church; which some men have wounded and robbed; others passe by without regard, either to pity, or relieve.

As my power is from thee, so give me grace to use it for thee.

And though I am not suffered to be Master of my other Rights as a KING,

yet preserve me in that liberty of Reason, love of Religion, and thy Churches welfare, which are fixed in my Conscience as a Christian.

Preserve, from Sacrilegious invasions, those temporall blessings, which thy providence hath bestowed on thy Church for thy glory.

Forgive their sins and errors, who have deserved thy just permission, thus to let in the wild Boar, and subtile Foxes, to waste and deform thy Vineyard, which thy right hand hath planted, and the dew of Heaven so long watered to a happy flourishing estate.

O let me not bear the infamous brand to all Posterity of being the first Christian KING in this Kingdome, who should consent to the oppression of thy Church, and the Fathers of it; whose errors I would rather, with Constantine, cover with silence, and reform with meekness, than expose their persons, and sacred Functions, to vulgar contempt.

Thou, O Lord, seest how much I have suffered with, and for thy Church; make no long tarrying, O my God, to deliver both me, and it, from unreasonable men,

men, whose counsells have brought forth and continue such violent confusions, by a precipitant destroying the ancient boundaries of thy Churches peace, thereby letting in all manner of errors, schismes, and disorders.

O thou God, of order, and of truth, in thy good time, abate the malice, assuage the rage, and confound all the mischievous devices of thine, mine, and thy Churches enemies.

That I, and all that love thy Church, may sing praises to thee, and ever magnifie thy salvation, even before the sen of men.

18. Upon Uxbridge-Treaty, and other Offers made by the King.

I Look upon the way of Treaties, as a retiring from fighting like Beasts, to arguing like Men, whose strength should be more in their understandings, than in their limbs.

And though I could seldome get opportunities to Treat, yet I never wanted

wanted either desire or disposition to it; having greater confidence of my Reason, than my Sword : I was so wholly resolved to yield to the first, that I thought neither my self nor others should need to use the second, if once we rightly understood each other.

Nor did I ever think it a diminution of me, to prevent them with Expresses of my desires, and even importunities to Treat : It being an office, not onely of humanitie, rather to use Reason, than Force ; but also of Christianity to *seek Peace and en- sue it.*

As I am very unwillingly compelled to defend my self with Arms, so I very willingly embraced any thing tending to Peace.

The events of all Warre by the Sword being very dubious, and of a Civill Warre uncomfortable ; the end hardly recompencing, and late repairing the mischief of the means.

Nor did any successe I had ever enhance with me the price of Peace, as earnestly desired by me as any man ;
though

though I was like to pay dearer for it than any man: All that I sought to reserve was, Mine Honour, & My Conscience; the one I could not part with as a KING, the other as a Christian.

The Treaty at *Uxbridge* gave the fairest hopes of an happy composition: but had others applied themselves to it with the same moderation, as I did, I am confident the War had then ended.

I was willing to condescend, as far as Reason, Honour, and Conscience would give me leave; nor were the remaining differences so essentiall to my Peoples happiness, or of such consequence; as in the least kind to have hindered my Subjects either security or prosperity; for they better enjoyed both many years, before ever those demands were made, some of which to denie, I think the greatest Justice to my self, and favour to my Subjects.

I see, Jealousies are not so easily allayed as they are raised: Some men are more afraid to retreat from violent Engagements, than to Engage: what is wanting in equitie, must be made up in pertinacie. Such as had little to en-

in peace, or to lose in warre, situated to render the very name of *Peace* odious and suspected.

In Church affairs, where I had least libertie of prudence, having so many strict ties of Conscience upon me; yet I was willing to condescend so farre to the settling of them, as might have given fair satisfaction to all men, whom faction, covetousnesse, or superstition had not engaged more, than any true zeal, charitie, or love of Reformation.

I was content to yield to all that might seem to advance true piety; I only sought to continue what was necessary in point of Order, Maintenance and Authority to the Churches Government; and what I am perswaded (as I have elsewhere set down My thoughts more fully) is most agreeable to the true Principles of all Government, raised to its full stature and perfection, as also to the primitive Apostolicall pattern, and the practise of the Universall Church conform thereto.

From which wholly to recede, without

out any probable reason urged or answered, onely to satisfie some mens wills and fantasies (which yet agree not among themselves in any point, but that of extirpating Episcopacie, and fighting against me) must needs argue such a softnesse and infirmities of mind in me, as will rather part with Gods Truth, than Mans Peace, and rather lose the Churches honour, than crosse some mens Factious humours.

God knows, and time will discover, who were most too blame for the unsuccessfullnesse of that Treaty, and who must bear the guilt of after calamities. I believe, I am very excusable both before God, and all unpassionate men, who have seriously weighed those transactions, wherein I endeavoured no lesse the restauration of Peace to my people, than the preservation of my own Crowns to my Posterity.

Some men have that height, as to interpret all fair condescendings, as Arguments of feeblenesse, and glory most in an unflexible stiffness, when they see others most supple and inclinable to them.

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alwaies to ask something, which in
reason and honour must be denied,
that they might have some colour to
refuse all that was in other things
granted; setting Peace at as high a
rate, as the worst effects of Warre; en-
deavouring first to make me destroy
my self by dishonourable Concessi-
ons, that so they might have the lesse
to do.

This was all which that Treaty, or
any other produced, to let the world
see, how little I would deny, or they
grant, in order to the Publick peace.

That it gave occasion to some mens
further restivenesse, is imputable to
their own depraved tempers, not to
any Concessions or Negations of
mine: I have alwaies the content of
what I offered, and they the regret,
blame for what they refused.

The highest tide of successe set me
not above a Treatie, nor the lowest
below a Fight: Though I ne-
ver thought it any sign of true va-
lour, to be prodigall of mens lives,
rather then to be drawn to produce
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our own reasons, or subscribe to other mens.

That which made me for the most part presage the unsuccessfulnesse of any Treaty, was, some mens unwillingnesse to Treat: which implied some things were to be gained by the Sword, whose unreasonablenesse they were loth to have fairly scanned, being more proper to be acted by Souldiers, than by Counsellours.

I pray God forgive them that were guilty of that Treaties breaking; and give them grace to make their advantages gotten by the Sword a better opportunity to use such moderation, as was then wanting; that so though Peace were for our sins justly deferred, yet at last it may be happily obtain'd; what we could not get by our Treaties, we may gain by our Prayers.

O Thou, that art the God of Reason, and of Peace, who disdainest not to Treat with Sinners, preventing them with offers of attonement, and beseeching them to be reconciled with thyself: who wantest not Power, or Justice

destroy them; yet aboundest in mercy to save: soften our hearts by the bloud of our Redeemer, and perswade us to accept of Peace with thy self, and both to procure and preserve peace among our selves, as Men and Christians, How oft have I intreated for Peace, but when I speak thereof, they make them ready to Warre.

Condemne us not to our passions, which are destructive, both of our selves, and of others.

Clear up our understandings, to see thy Truth, both in Reason, as Men; and in Religion, as Christians: and encline all our hearts to hold the unity of the Spirit, in the bond of Peace.

Take from us that enmity which is now in our hearts against thee: and give us that charity which should be among our selves.

Remove the evils of Warre we have deserved, and bestow upon us that Peace, which onely Christ our great Peacemaker can merit.

19. *Upon the various events
of the Warre; Victories, and
Defeats.*

THe various Successes of this unhappy war, have at least, afforded Me variety of Good Meditations: sometimes God was pleased to trie me with Victory, by worsting my Enemies, that I might know how with moderation and thanks to own, and use his power, who is onely the true *Lord of Hosts*; able when he pleases to repress the confidence of those, that fought against me, with so great advantages for power and number.

From small beginnings on my part he let me see that I was not wholly forsaken by my peoples love, or his protection.

Other times God was pleased to exercise my patience, and teach me not to trust in the arm of *Flesh*, but in the living God.

My sins sometimes prevailed against the justice of My Cause: and those that were with me wanted not matter and occasion for his just chastisement

both

both of them, and me : Nor were my enemies lesse punished by that prosperity, which hardened them to continue that injustice by open hostility which was began by most riotous and unparliamentary Tumults.

There is no doubt but personall and private sins may oft times over-balance the Justice of Publick engagements; nor doth God account every gallant man (in the worlds esteem) a fit instrument to assert in the way of War a righteous Cause ; The more men are prone to arrogate to their own skill, valour and strength, the lesse doth God ordinarily work by them for his own glory.

I am sure the event or successie can never state the Justice of any Cause, nor the peace of mens Consciences, nor the eternall fate of their Souls.

Th se with me had (I think) clearly and undoubtedly, for their Justification the Word of God, and the Laws of the Land, together with their own Oaths ; all requiring obedience to my just Commands ; but to none other under Heaven without Me ; or against

me, in the point of railing Arms,

Those on the other side are forced to flie to the shifts of some pretended Fears, and wild fundamentals of State (as they call them) which actually overthrow the present fabrick, both of Church and State; being such imaginary Reasons for self defence as are most impertinent for those men to alledge, who being My Subjects, were manifestly the first assaulters of me & the Laws: first by unsuppressing the Tumults, after by listed Forces: The same Allegations they use, will fit any Faction that hath but power and confidence enough to second with the Sword, all their demands against the present Laws and Governours; which can never be such as some side or other will not find fault with, so as to urge what they call a Reformation of them to a Rebellion against them; some parasitick Preachers have dared to call those Martyrs, who died fighting against me, the Laws, their Oaths, and the Religion Established.

But sober Christians know, The glorious Title, can with Truth be as-
 pious

plied onely to those, who sincerely preferred Gods Truth, and their duty in all these particulars before their lives, and all that was dear to them in this world; who having no advantageous designs by any Innovation, were religiously sensible of those ties to God, the Church and my self, which lay upon their Souls, both for obedience and just assistance.

God could, and I doubt not but he did through his mercy, crown many of them with eternall life, whose lives were lost in so just a Cause; The destruction of their bodies being sanctified, as a means to save their Souls.

Their wounds and temporall ruine serving as a gracious opportunity for their eternall health and happinesse; while the evident approach of death did, through Gods grace, effectually dispose their hearts to such Humility, Faith and Repentance, which together with the Rectitude of their present engagement, would fully prepare them for a better life then that, which their Enemies brurish and dislo, all fiercenesse could deprive them

of; or without Repentance hope to enjoy.

They have often indeed, had the better against my side in the Field, but never, I believe, at the barre of Gods Tribunall, or their own Consciences; where they are more afraid to encounter those many pregnant Reasons, both from Law, Allegiance, and all true Christian grounds, which conflict *with*, and accuse them *in* their own thoughts, then they oft were in a desperate bravery to fight against those Forces, which sometimes God gave Me.

Whose condition conquered, and dying, I make no question, but is infinitely more to be chosen by a sober man, (that duly values his duty, his soul, and eternity, beyond the enjoyments of this present life) then the most triumphant glory, wherein their and mine Enemies supervive; who can hardly avoid to be daily tormented by that horrid guilt, wherewith their suspicious, or now convicted Consciences do pursue them, especially since they and all the world have seen, how
false

false and un-intendended those pretensions were, which they first set forth, as the onely plausible (though not justifiable) grounds of raising a War, and continuing it thus long against Me, and the Laws established; in whose safety and preservation all honest men think the welfare of their Country doth consist.

For, and with all which it is farre more honourable and comfortable to suffer, then to prosper in their ruine and subversion.

I have often prayed, that all on My side might joyn true piety with the sense of their Loyalty; and be as faithfull to God and their own souls, as they were to Me. That the defects of the one might not blast the endeavours of the other.

Yet I cannot think, that any shews, or truth of piety on the other side were sufficient to dispence with, or expiate the defects of their Duty and Loyalty to Me, which have so pregnant convictions on mens Consciences, that even profaner men are moved by the sense of them to venture their lives for Me.

I never had any victory which was without My sorrow, because it was on mine own Subjects, who like *Abse- lom*, died many of them in their sinne: And yet I never suffered any Defeat; which made me despair of Gods mercy and defence.

I never desired such Victories, as might serve to conquer, but onely restore the Laws and Liberties of my people; which I saw were extreemly oppressed, together with my Rights, by those men, who were impatient of any just restraint.

When Providence gave me, or denied me Victory, my desire was neither to boast of my power, nor to charge God foolishly; who I believed at last would make all things to work together for my Good.

I wished no greater advantages by the War, then to bring my Enemies to moderation, and my Friends to peace.

I was afraid of the temptation of an absolute conquest, and never prayed more for victory over others, than over my self. When the first was d-

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nied, the second was granted me, which God ſaw beſt for me.

The different events were but the methods of divine juſtice, by contrary winds to winow us : That, by puniſhing our ſins, he might purge them from us; and by deferring peace, he might prepare us more to prize, and better to uſe ſo great a bleſſing.

My often Meſſages for Peace ſhewed, that I delighted not in Warre : as my former Conceſſions ſufficiently teſtified, how willingly I would have prevented it; and my totall unpreparedneſſe for it, how little I intended it.

The conſcience of my Innocency forbade me to fear a Warre; but the love of my Kingdomes commanded me (if poſſible) to avoid it.

I am guilty in this Warre of nothing but in this, That I gave ſuch advantages to ſome men, by confirming their power, which they knew not to uſe with that modeſty, and gratitude, which became their Loyalty and my confidence.

Had I yielded leſſe, I had been opposed leſſe; had I denied more, I had been more obeyed. L 5 Tis

Tis now too late to review the occasions of the Warre ; I wish onely a happy conclusion, of so unhappy beginnings : The unevitable fate of our sinnes was (no doubt) such, as would no longer suffer the divine justice to be quiet : we having conquered his patience, are condemned by mutuall conquerings, to destroy one another ; for, the most prosperous successes on either side, impair the welfare of the whole.

Those Victories are still miserable, that leave our sins un-subdued ; flushing our pride, and animating to continue injuries.

Peace it self is not desireable, till repentance have prepared us for it.

When we fight more against our selves, and lesse against God, we shall cease fighting against one another ; I pray God these may all meet in our hearts, and so dispose us to an happy conclusion of these Civil Warres ; that I may know better to obey God, and govern my People, and they may learn better to obey both God and me.

Not

Nor do I desire any man should be further subject to Me, then all of us may be subject to God.

O my God, make me content to be overcome, when thou wilt have it so.

Teach me the noblest victory over myself, and my Enemies by patience; which was Christs conquest, and may well become a Christian King.

Between both thy hands, the right sometimes supporting, and the left afflicting; fashion us to that frame of piety thou likest best.

Forgive the pride that attends our prosperous, and the repinings, which follow our disastrous events; when going forth in our own strength thou withdrawest thine, and goest not forth with our Armies.

Be thou all, when we are something, and when we are nothing; that thou mayst have the glory, when we are in a victorious, or inglorious condition.

Thou O Lord knowest, how hard it is for me to suffer so much evil from my Subjects, to whom I intend nothing but good; and I cannot but suffer in those evils

evils which they compell me to inflict upon them; punishing my self in their punishments.

Since therefore both in conquering, and being conquered, I am still a Sufferer; I beseech thee to give me a double portion of thy Spirit, and that measure of grace, which onely can be sufficient for me.

As I am most afflicted, so make me most reformed: that I may be not onely happy to see an end of these civil distractions, but a chief Instrument to restore and establish a firm, and blessed Peace to my Kingdomes.

Stirre up all Parties pious ambitious to overcome each other with reason, moderation, and such self-deniall, as becomes those, who consider, that our mutuall divisions are our common distractions, and the Union of all is every good mans chiefest interest.

If O Lord, as for the finnes of our peace, thou hast brought upon us the miseries of warre; so for the finnes of warre thou shouldst see fit still to deny us the blessing of peace, and so to keep

keep us in a circulation of miseries; yet give me thy Servant, and all Loyall, though afflicted Subjects, to enjoy that peace which the world can neither give us, nor take from us.

Impute not to me the bloud of my Subjects, which with infinit unwillingness and grief, hath been shed by me, in my just and necessary defence; but wash me with that precious bloud, which hath been shed for me, by my great Peace-maker, Jesus Christ. Who will, I trust, redeem me shortly out of all my troubles: For, I know the triumphing of the Wicked is but short, and the joy of Hypocrites is but for a moment.

20. Upon the Reformations of the Times.

NO Glory is more to be envied than that, of due Reforming either Church or State, when deformities are such, that the perturbation and novelty are not like to exceed the benefit of Reforming.

Although God should not honour
me

me so far, as to make me an Instrument of so good a work, yet I should be glad to see it done.

As I was well pleased with this Parliaments first intentions to reform what the Indulgence of Times, and corruption of manners might have depraved; so I am sorry to see after the freedome of Parliament was by factious Tumults oppressed, how little regard was had to the good Laws established, and the Religion settled which ought to be the first rule and standard of reforming; with how much partiality, and popular compliance the passions, and opinions of men have been gratified, to the detriment of the Publick, and the infinit scandall of the Reformed Religion.

What dissolutions of all Order and Government, in the Church; what novelties of Schismes, and corrupt opinions; what undecencies and confusions in sacred administrations; what sacrilegious invasions upon the Rights and Revenues of the Church; what contempt and oppressions of the Clergy; what injurious diminutions and persecutings

secutings of me, have followed, (as showers do warm gleams) the talk of Reformation, all sober men are Witnesses, and with my self, sad Spectators hitherto.

The great miscarriage I think is, that popular clamours and fury, have been allowed the reputation of Zeal; and the publick sense, so that the study to please some Parties hath indeed injured all.

Freedome, moderation, and impartiality are sure the best tempers of reforming Councils, and endeavours: what is acted by Factions, cannot but offend more, than it pleaseth.

I have offered to put all differences in Church affairs and Religion to the free consultation of a Synod or Convocation rightly chosen; the results of whose Counsels as they would have included the Votes of all, so its like they would have given most satisfaction to all.

The Assembly of Divines, whom the two Houses have applied (in an unwonted way) to advise of Church affairs, I dislike not further, then that they are not legally convened and chosen;

sen; nor act in the name of all the Clergy of *England*; nor with freedom & impartiality can do any thing, being limited and confined, if not overawed, to do and declare what they do.

For I cannot think so many men cried up for learning and piety, who formerly allowed the Liturgy and Government of the Church of *England*, as to the main, would have so suddenly agreed quite to abolish both of them (the last of which, they knew to be of Apostolicall institution, at least; as of Primitive and Universall practise) if they had been left to the liberty of their own suffrages, and if the influence of contrary Factions had not by secret encroachments of hopes, and fears, prevailed upon them, to comply with so great and dangerous Innovations in the Church; without any regard to their own former judgement and practise, or to the common interest and honour of all the Clergy; and in them of Order, Learning, and Religion against examples of all ancient Churches; the Laws in force, and my consent; which is never to be gained, against

gainst so pregnant light, as in that point shines on my understanding.

For I conceive, that where the Scripture is not so clear and punctuall in precepts, there the constant and Universal practise of the Church, in things not contrary to Reason, Faith, good Manners, or any positive Command, is the best Rule that Christians can follow.

I was willing to grant, or restore to Presbitery, what with Reason or Discretion it can pretend to, in a conjuncture with Episcopacie; but for that wholly to invade the Power, and by the Sword to arrogate, and quite abrogate the Authority of that ancient Order, I think neither just, as to Episcopacy, nor safe for Presbitery; nor yet any way convenient for this Church or State.

A due reformation had easily followed moderate Counsells; and such (I believe) as would have given more content, even to the most of those Divines, who have been led on with much Gravity and Formality, to carry on other mens designs? which no doubt

doubt many of them by this time discover, though they dare not but smother their frustrations, & discontentes.

The specious and popular titles of Christs Government, Throne, Scepter, and Kingdome (which certainly is not divided, nor hath two faces, as their parties now have, at least) also the noise of a through Reformation, these may as easily be fined on new models, as fair colours may be put to ill favoured figures.

The breaking of Church windows, which Time had sufficiently defaced; pulling down of Crosses, which were but Civill, not Religious marks; defacing of the Monuments; and Incriptions of the Dead, which served but to put Posterity in mind, to thank God, for that clearer light wherein they live: The leaving of all Ministers to their liberties, and private abilities, in the Publick service of God, where no Christian can tell to what he may say *Amen*, nor what adventure he may make, of seeming, at least, to consent to the Errours, Blasphemies, and ridiculous Undecencies, which bold
and

and ignorant men list to vent in their Prayers, Preaching, and other Offices. The setting forth also of old Catechismes, and Confessions of Faith new drest, importing as much, as if there had been no sound or clear Doctrine of Faith in this Church, before some four or five years consultation had matured their thoughts, touching their first Principles of Religion.

All these, and the like are the effects of popular, specious, and deceitfull Reformations, (that they might not seem to have nothing to do) and may give some short flashes of content to the vulgar, (who are taken with novelties, as children with babies, very much, but not very long) But all this amounts not to, nor can in Justice merit the glory of the Churches thorow Reformation ; since they leave all things more deformed, disorderly and discontented then when they began, in point of Piety, Morality, Charity, and good Order.

Nor can they easily recompense or remedy the inconveniences and mischiefs,

chiefs, which they have purchased so dearly, and which have and ever will necessarily ensue, till due remedies be applied.

I wish they would at last, make it their Unanimous work, to do Gods work, and not their own. Had Religion been first considered (as it merited) much trouble might have been prevented.

But some men thought, that the Government of this Church and State, fixed by so many Laws and long Customs, would not run into their new moulds, till they had first melted it in the fire of Civil Warre ; by the advantages of which they resolved, if they prevailed, to make my self and all my Subjects fall down, and worship the Images they should form and set up : If there had been as much of Christs Spirit, for meeknesse, wisdom, and charity in mens hearts, as there was of his name used in the pretensions, to reform all to Christs Rule, it would certainly have obtained more of Gods blessing, and produced more of Christs Glory, the Churches good,

the

the Honour of Religion, and the Unity of Christians.

Publick Reformers had need first Act in private, and practise that on their own hearts, which they purpose to try on others ; for Deformities within, will soon betray the Pretenders of publick Reformations, to such private designs as must needs hinder the publick good.

I am sure the right Methods of Reforming the Church cannot consist with that of perturbing the civil State, nor can Religion be justly advanced by depressing Loyalty, which is one of the chiefest Ingredients, and Ornaments of true Religion, For next to *fear God*, is, *Honour the King*

I doubt not but Christs Kingdome may be set up without pulling down mine ; nor will any men in impartiall times appear good christians, that approve not themselves good Subjects.

Christs Government will confirm mine, not overthrow it, since as I own mine from Him, so I desire to rule for his Glory, and his Churches good

Had some men truly intended
Christs

Christ's Government, or knew what it meant in their hearts, they could never have been so ill governed in their words, and actions, both against me, and one another.

As good ends cannot justifie evil means, so nor will evil beginnings ever bring forth good conclusions; unlesse God, by a miracle of Mercy, create Light out of Darknesse, order out of our confusions, and peace out of our passions.

Tbou, O Lord, who onely canst give us beautie for ashes, and Truth for Hypocrisie; suffer us not to be miserably deluded with Pharisaicall washings, instead of Christian reformings.

Our greatest deformities are within, make us the severest Censurers, and first Reformers of our own souls.

That we may in clearnesse of judgement, and uprightnesse of heart be means to reform what is indeed amisse in Church and State.

Create in us clean hearte, O Lord, and renew right spirits within us; that we may all do by thy directions,

to thy glory, and with thy blessing.
Pitie the deformities, which some
rash and cruell Reformers have brought
upon this Church and State; Quench
the fires which Factions have kindled,
under the pretence of Reforming.

As thou hast shewed the world by
their divisions, and confusions, what is
the prauitie of some mens intentions,
and weaknesse of their judgements, so
bring us at last more refined out of
these fires, by the methods of Christian
and charitable Reformatiōs: wherein
ruling of ambition, revenge, covetous-
nesse, or sacriledge, may have any in-
fluence upon their counsels, whom thy
providence in just and lawfull waies
hast entrusted with so great good, and
now most necessary work. That I and
my People may be so blest with inward
pietie, as may best teach us how to use
the blessing of outward peace.

*II. Upon His Majesties Let-
ters taken and divulged.*

THe taking of My Letters was an
opportunity, which, as the malice
of

of Mine enemies could hardly have expected ; so they knew not how with honour and civilitie to use it : Nor do I think with sober and worthy minds any thing in them could tend so much to my reproach, as the odious divulging of them did to the infamy of the Divulgers : The greatest experiments of virtue and Noblenesse being discovered in the greatest advantages against an enemy, and the greatest obligations being those, which are put upon us by them, from whom we could least have expected them.

And such I should have esteemed the concealing of my papers ; The freedome and secrecie of which, commands a civilitie from all men, not wholly barbarous ; nor is there any thing more inhumane than to expose them to publick view.

Yet since providence will have it so, I am content so much of my heart (which I studie to approve to Gods omniscience) should be discovered to the world, without any of those dresses, or popular captations, which some men use in their Speeches, and

Expresses;

Expresses; I wish My Subjects had yet a clearer sight into My most retired thoughts:

Where they might discover, how they are divided between the love and care I have, not more to preserve my own Rights, than to procure their peace and happiness, and that extreme grief to see them both deceived and destroyed.

Nor can any mens malice be gratified further by My Letters, than to see my constancy to my Wife, the Laws, and Religion. Bees will gather Honey where the Spider sucks Poison.

That I endeavour to avoid the pressures of my Enemies, by all fair and just correspondencies; no man can blame, who loves me, or the Commonwealth, since my Subjects can hardly be happy if I be miserable, or enjoy their peace and liberties while I am oppressed.

The world may see how soon mens design, like *Absoloms*, is by enormous actions to widen differences, and exasperate all sides to such distances, as may make all reconciliation desperate.

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Yet I thank God, I can not onely with patience bear this, as other indignities, but with Charity forgive them.

The integrity of my intentions is not jealous of an injury, my expressions can do them, for although the confidence of privacy may admit greater freedom in writing such Letters, which may be liable to envious exceptions; yet the Innocency of my chief purposes cannot be so obtained, or mis-interpreted by them, as not to let all men see, that I with nothing more then an happy composition of differences with Justice and Honour, not more to my own, then my peoples content, who have any sparks of Love or Loyalty left in them: who, by those my Letters may be convinced, that I can both mind and act my own, and my Kingdomes Affairs, so as becomes a Prince, which mine Enemies have alwayes been very loth should be believed of me, as if I were wholly confined to the Dictates and Directions of others; whom they please to brand with the names of Evil Counsellours.

Its propable some men will now lock upon me as my own Counsellour, and having none else to quarrell with under that notion, they will hereafter confine their anger to my self: Although I knew they are very unwilling I should enjoy the liberty of my own Thoughts, or follow the light of my own Conscience, which they labour to bring into an absolute captivity to themselves; not allowing me to think their Counsels to be other then good for me, which have so long maintained a War against me.

The Victory they obtained that day, when my Letters became their prize, had been enough to have satiated the most ambitious thirst of popular glory among the Vulgar; with whom prosperity gains the greatest esteem and applause; as adversity exposeth to their greatest slighting and disrespect: As if good fortune were alwaies the shadow of Virtue and Justice, and did not ofner attend vicious and injurious actions, as to this world.

But I see no secular advantages seem

sufficient to that cause, which began with Tumults, and depends chiefly upon the reputation with the vulgar.

They think no Victories so effectual to their designs as those, that most rout and waste my Credit with my People; in whose hearts they seek by all means to smother and extinguish all sparks of Love, Respect and Loyalty to me, that they may never kindle again, so as to recover mine, the Laws, and the Kingdomes Liberties, which some men seek to overthrow: The taking away of my Credit, is but a necessary preparation to the taking away of my Life, and my Kingdomes; First I must seem neither fit to Live, nor worthy to Reign; By exquisite methods of cunning and cruelty, I must be compelled, first to follow the Funeralls of my Honour, and then be destroyed: But I know Gods unerring and impartiall Justice can, and will over-rule the most perverse wills and designs of men; He is able, and (I hope) will turn even the worst of mine Enemies thoughts and actions to my good.

Nor

Not do I think, that by the surprise of my Letters, I have lost any more then so many papers: How much they have lost of that reputation, for Civility and Humanity (which ought to be paid to all men, and most becomes such as pretend to Religion) besides that of respect and Honour, which they ow to their KING, present, and after-times will judge. And I cannot think that their own consciences are so stupid, as not to inflict upon them some secret impressions of that shame and dishonour, which attends all unworthy actions, have they never so much of publick flatterie, and popular countenance.

I am sure they can never expect the divine approbation of such indecent actions, if they do but remember how God blest the modest respect and filiall tenderesse, which *Noahs* Sons bare to their Father; nor did his open infirmities justifie *Chams* impudencie, or exempt him from that curse of being *Servant of Servants*; which curse must needs be on them who seek by dishonourable actions to please the Vulgar,

and confirm by ignoble acts, their dependance upon the People.

Nor can their malicious intentions be ever either excusable, or prosperous; who thought by this means to expose me, to the highest reproach and contempt of My People; forgetting that duty of modest concealment, which they owed to the Father of their Country, in case they had discovered any reall uncomelineffe; which, I thank God they did not; who can, and I believe hath made Me more respected in the hearts of many (as he did *David*) to whom they thought, by publishing my private Letters, to have rendred me as a Vile Person, not fit to be trusted or considered, under any Notion of Majesty.

But thou, O Lord, whose wise and all-disposing providence, ordereth the greatest contingences of human affairs; make me to see the constancy of thy mercies to me, in the greatest advantages thou seemest to give the malice of my Enemies against me.

As thou didst blist the counsel of
Acbitio.

Achitophel, turning it to Davids good, and his own ruine: so canst thou defeat their design, who intended by publishing my private Letters, nothing else, but to render me more odious and contemptible to My People.

I must first appeal to thy Omniscience, who canst witnesse with my integrity, how unjust and false those scandalous misconstructions are, which my enemies endeavour by these Papers of mine to represent to the world.

Make the evil they imagined, and displeasure they intended thereby against me, so to return on their own heads, that they may be ashamed, and covered with their own confusion, as with a Cloak.

Thou seest how mine Enemies use all means to cloud mine Honour, to pervert my purposes, and to slander the footsteps of thine Anointed.

But give me an heart content to be dishonoured for thy sake, and thy Churches good.

Fix in me a purpose to honour thee, and then I know thou wilt honour me, either by restoring to me the enjoyment

of that Power and Majesty, which thou hast suffered some men to seek to deprive me of; or by bestowing on me that crown of Christian patience, which knows how to serve thee in honour, or dishonour, in good report or evil.

Thou, O Lord, art the fountain of goodnesse, and honour; thou art clothed with excellent Majesty; make me to partake of thy excellency for wisdom, justice, and mercy, and I shall not want that degree of Honour, and Majesty, which becomes the Place in which thou hast set Me; who art the lifter up of My head, and My salvation.

Lord, by thy Grace, lead Me to thy Glory, which is both true and eternall.

22. *Upon His Majesties leaving Oxford, and going to the Scots.*

ALthough God hath given me three Kingdomes, yet in these He hath not now left me any place, where I may with Safety and Honour rest my Head: Shewing me that himself

himself is the safest Refuge, and the strongest Tower of defence, in which I may put my Trust.

In these extremities, I look not to man so much as to God, He will have it thus ; that I may wholly cast myself, and my now distressed affairs upon his mercy, who hath both hearts and hands of all men in his dispose.

What Providence denies to Force, it may grant to Prudence: Necessity is now my Counsellour, and commands me to study my safety by a disguised withdrawing from my chiefest strength, and adventuring upon their Loyalty, who first began my troubles. Happily God may make them a means honourably to compose them.

This my confidence of Them, may disarm and overcome them ; my rendering my Person to Them, may engage their affections to me, who have oft professed, *They fought not against Me, but for Me.*

I must now resolve the riddle of their Loyalty : and give them opportunity to let the world see, they

mean not what they do, but what they say.

Yet must God be My chiefest Guard; and My Conscience both My Counsellour and My Comforter: Though I put My Body into their hands, yet I shall reserve My Soul to God, and My self; nor shall any necessities compell Me, to desert Mine Honour, or swerve from My Judgment.

What they sought to take by force, shall now be given them in such a way of unusuall confidence of them, as may make them ashamed not to be really such, as they ought, and professed to be.

God sees it not enough to desert Me of all Military power to defend My self; but to put Me upon using their power, who seem to fight against Me, yet ought in duty to defend Me.

So various are all humane affairs, and so necessitous may the state of Princes be, that their greatest danger may be in their supposed safety, and their safety in their supposed danger.

I must now leave those, that have Adhered to Me, and apply to those
that

that have Opposed Me ; this method of Peace may be more prosperous, than that of Warre, both to stop the effusion of blood, and to close those wounds already made : and in it I am no lesse solicitous for My Friends safety, than Mine own ; chusing to venture My self upon further hazards, rather than expose their resolute Loyalty to all extremities.

It is some skill in play to know when a game is lost ; better fairly to go over, then to contest in vain.

I must now study to re-inforce My judgement, and fortifie My mind with Reason and Religion ; that I may not seem to offer up My Soules liberty, or make My Conscience their Captive ; who ought at first to have used Arguments, not Arms, to have perswaded My consent to their new demands.

I thank God no successe, darkens or disguises Truth to me ; and I shall no lesse conform my words to my inward dictates now, than if they had been, as the words of a KING ought

to be among loyall Subjects, full of power.

Reason is the divinest power. I shall never think my self weakned while I may make full and free use of that. No eclypse of outward fortune shall rob me of that light ; what God hath denied of outward strength, his grace, I hope, will supply with inward resolutions ; not morosity to deny, what is fit to be granted ; but not to grant any thing, which Reason and Religion bids me deny.

I shall never think my self lesse than my self while I am able thus to preserve the Integrity of my Conscience, the onely Jewell now left me, which is worth keeping.

O thou Sovereign of our Souls, the onely Commander of our Consciences ; though I know not what to do, yet mine eyes are toward thee : To the protection of thy mercy I still commend my self.

As thou hast preserved me in the day of Battel, so thou canst still shew me thy strength in my weaknesse.

Be

Be thou unto me in my darkeſt night,
a pillar of fire, to enlighten and direct
me; in the day of my hottest affliction,
be alſo a pillar of cloud to overſhadow
and protect me; be to me, both a Sun
and a Shield.

Thou knoweſt, that it is not any per-
verſneſſe of will, but juſt perſwaſions of
Honour, Reason, and Religion, which
have made me thus far to hazard my
Person Peace, and Safety, againſt
thoſe that by force have ſought to weſt
them from Me.

Suffer not my juſt reſolutions to abate
with my outward Forces; let a good
Conſcience alwaies accompany Me, in
My greateſt ſolitude and deſertions.

Suffer me not to betray the powers of
Reason, and that fortiſſe of My Soul,
which I am intruſted to keep for thee.

Lead Me in the paths of thy righte-
ouſneſſe, and ſhew me thy ſalvation.

Make my waies to pleaſe thee, and then
thou wilt make Mine Enemies to be at
peace with Me.

23. *Upon the Scots delivering
the KING to the English;
and His Captivity at
Holmeby.*

YET may I justifie those *Scots* to all the world in this, that they have not deceived me; for I never trusted to them further, than to men: if I am sold by them, I am onely sorry they should do it; and that my price should be so much above my Saviours.

These are but further *Essays*, which God will have me make of mans uncertainty, the more to fix me on himself; who never faileth them that trust in him; Though the Reeds of *Egypt* break under the hand of him that leans on them: yet the Rock of *Israel* will be an everlasting stay and defence.

Gods providence commands me to retire from all to himself, that in him I may enjoy my self, which I lose, while I let out my hopes to others.

The solitude and captivity, to which I am now reduced, gives me leisure
enough

enough to study the worlds vanity,
and inconstancy.

God sees it is fit to deprive me of
Wife, Children, Army, Friends, and
Freedom, that I may be wholly his,
who alone is all.

I care not much to be reckoned a-
mong the Unfortunate, if I be not in
the black List of irreligious, and sa-
cilegious Princes.

No Restraint shall ensnare my soul
in sin; nor gain that of me, which
may make my Enemies more insolent,
my Friends ashamed, or my Name
accused.

They have no great cause to triumph,
that they have got my Person into
their power: since my Soul is still my
own: nor shall they ever gain my Con-
sent against my Conscience.

What they call obstinacy, I know
God accounts honest constancy, from
which Reason and Religion, as well as
Honour, forbid me to recede.

Tis evident now, that it was not
evil Counsellours with me, but a good
Conscience in me, which hath been
fought against; nor did they ever in-
tend

tend to bring me to my Parliament, till they had brought my mind to their obedience.

Should I grant what some men desire, I should be such as they wish me; not more a King, and far lesse both Man and Christian.

What Tumults and Armies could not obtain, neither shall Restraine; which though it have as little of safety to a Prince, yet it hath not more of danger.

The fear of men shall never be my snare; nor shall the love of any liberty entangle my soul: Better others betray me, than my self: and that the price of my liberty should be my Conscience; the greatest injuries my Enemies seek to inflict upon me, cannot be without my own consent.

While I can deny with Reason, I shall defeat the greatest impressions of their malice, who neither know how to use worthily, what I have already granted; nor what to require more of me but this, That I would seem willing to help them to destroy My self and Mine.

Al-

Although they should destroy me,
yet they shall have no cause to despise
Me.

Neither liberty nor life are so dear
to Me, as the peace of my conscience,
the Honour of my Crowns, and the
welfare of my People, which my Word
may injure more than any War can
do; while I gratifie a few to oppress
all.

The Laws will, by Gods blessing,
revive, with the love and Loyalty of
my Subjects; if I bury them not by my
consent, and cover them in that grave
of dishonour, and injustice, which some
mens violence hath digged for them.

If my captivity or death must be the
price of their redemption, I grudge
not to pay it.

No condition can make a King
miserable, which carries not with it,
his Souls, his Peoples, and Posterities
thralldome.

After times may see, what the blind-
ness of this Age will not, and God
may at length shew my Subjects, that
I chuse rather to suffer for them, than
with them: happily I might redeem
my

my self to some shew of liberty, if I would consent to enslave them: I had rather hazard the ruine of one King, than to confirm many Tyrants over them; from whom I pray God deliver them, whatever becomes of me, whose solitude hath not left Me alone.

For thou, O God, infinitely good, and great, art with Me, whose presence is better than life; and whose service is perfect freedome.

Own Me for thy Servant, and I shall never have cause to complain for want of that liberty, which becomes a Man, a Christian, and a King.

Blesse Me still with Reason, as a Man; with Religion, as a Christian; and with Constancy in Justice, as a King.

Though thou sufferest Me to be strip of all outward ornaments, yet preserve Me ever in those enjoyments, wherein I may enjoy thy self; and which, cannot be taken from Me against My will.

Let no fire of affliction boyl over My passion to any impatience, or foraid fears.

There

if I
I had
King
over
de-
me,
Me
There be many say of Me, there is no
help for Me: do thou lift up the light
of thy Countenance, upon Me, and I
shall neither want safety, liberty, nor
Majesty.

Give Me that measure of patience
and Constancy, which my condition now
requires.

My strength is scattered, My expe-
ctation from Men defeated, My Person
restrained: O be not thou farre from
Me, lest My Enemies prevail too much
against Me.

I am become a wonder, and a scorn
to many: O be thou my Helper and De-
fender.

Shew some token upon Me for good,
that they that hate me may be ashamed,
because thou Lord hast helpen and com-
forted me: establish me with thy free
Spirit, that I may do, and suffer thy
will, as thou wouldst have Me.

Be mercifull to Me, O Lord, for my
Soul trusteth in thee: yea and in the
shadow of thy wings will I make my
refuge untill these calamities be over-
past.

Arise to deliver Me, make no long
tarry.

tarrying, O my God. Though thou kil-
lest me, yet will I trust in thy mercy,
and my Saviours merit.

I know that my Redeemer liveth;
though thou leadeſt me through the vail
and shadow of death, yet ſhall I fear
none ill.

24. *Upon their denying His
Majeſtie the Attendance
of His Chaplains.*

WHen Providence was pleaſed
to deprive Me of all other ci-
vill comforts and ſecular attendants, I
thought the abſence of them all might
beſt be ſupplied by the attendance of
ſome of My Chaplains; whom for the
Function I reverence, and for their
Fidelitie I have cauſe to love. By their
learning, pietie, and prayers, I hoped
to be either better enabled to ſuſtain
the want of all other enjoyments, or
better fitted for the recovery and uſe
of them in Gods good time: ſo reap-
ing by their pious help a ſpirituall
harveſt of grace amidſt the thorns, and
after the plowings of temporal croſſes.

The

The truth is, I never needed or desired more the service and assistance of men judiciously pious, and soberly devout.

The solitude they have confined Me unto, adds the Wildernesse to my temptations : For the company they obtrude upon Me, is more sad than any solitude can be.

If I had asked My Revenues, My Power of the *Militia*, or any one of My Kingdomes, it had been no wonder to have been denied in those things where the evil policy of men forbids all just restitution, lest they should confesse an injurious usurpation : But to deny Me the Ghostly comfort of My Chaplains seems a greater rigour and barbaritie, then is ever used by Christians to the meanest Prisoners, and greatest Malefactours ; whom though the Justice of the Law deprive of worldly comforts, yet the mercy of Religion allows the benefit of their Clergy, as not aiming at once to destroy their Bodies, and to damne their Souls.

But My Agony must not be relieved

lieved with the presence of any one good Angell ; for such I account a Learned, Godly, and discreet Divine : and such I would have all Mine to be.

They that envie My being a King, are loth I should be a Christian; while they seek to deprive Me of all things else, They are afraid I should save my Soul.

Other sense, Charitie it self can hardly pick out of those many harsh Repulses I received, as to that request so often made for the attendance of some of My Chaplains.

I have sometime thought the Unchristianneſſe of those denials might arise from a displeasure some men had to see me prefer my own Divines before their Ministers : whom, though I respect for that worth and pietie which may be in them ; yet I cannot think them so proper for any present comforters or Physicians ; Who have (some of them at least) had so great an influence in occasioning these calamities, and inflicting these wounds upon Me.

Not are the soberest of them so apt
for

for that devotionall complianee, and puncture of hearts, which I desire to bear in those holy Offices to be performed with Me, and for Me; since their judgements standing at a distance from me, or in jealousie of me, or in opposition against me, their Spirits cannot so harmoniously accord with mine, or mine with theirs, either in Prayer, or other holy duties, as is meet and most comfortable; whose golden Rule, and bond of Perfection consists in that of mutuall Love and Charitie.

Some remedies are worse then the disease, and some comforters more miserable then misery it self; when like *Jobs* friends, they seek not to fortifie ones mind with patience: but perswade a man by betraying his own Innocencie, to dispair of Gods mercy; and by justifying their injuries, to strengthen the hands, and harden the hearts of Insolent Enemies.

I am so much a friend to all Church-men, that have any thing in them becomming that sacred Function, that I have hazarded my own Interests,

terests, chiefly upon Conscience and Constancie to maintain their Rights, whom the more I looked upon as Orphans, and under the sacrilegious eyes of many cruell and rapacious Reformers; so I thought it my durie the more to appear as a Father, and a Patron for them and the Church. Although I am very unhandfomly requited by some of them; who may live to repent no lesse for my sufferings, than their own ungratefull errours, and that injurious contempt and meanesse, which they have brought upon their Calling and Persons.

I pitie all of them, I despise none: onely I thought I might have leave to make choice of some for my speciall Attendants, who were best approved in my Judgement, and most suitable to my affection, For, I held it better to seem undevout, and to hear no mens prayers, than to be forced, or seem to comply with those petitions, to which the heart cannot consent, nor the tongue say *Amen*, without contradicting a mans own understanding, or bellying his own soul.

In Devotions, I love neither profane boldnesse, nor pious non-sense; but such an humble and judicious gravity as shews the Speaker to be at once considerate both of Gods Majesty, the Churches honour, and his own Vilenesse; both knowing what things God allows him to ask, and in what manner it becomes a Sinner to supplicate the divine Mercy for himself, & others.

I am equally scandalized with all prayers, that sound either imperiously, rudely, and passionately; as either wanting humility to God, or charity to men, or respect to the duty.

I confesse I am better pleased, as with studied and premeditated Sermons, so with such publick Forms of Praier, as are fitted to the Churches and every Christians daily and common necessities; because I am by them better assured, what I may joyn my heart unto, than I can be of any mans extemporary sufficiency; which I do not wholly exclude from publick occasions, so I allow its just liberty and use in private and devout retirements; where neither the solemnity of the du-

N

ry,

ty, nor the modest regard to others, do require so great exactnesse as to the outward manner of performance. Though the light of understanding, and the fervency of affection, I hold the main and most necessary requisites both in constant, and occasionall, solitary, and sociall Devotions.

So that I must needs seem to all equall minds with as much Reason to prefer the service of My own Chaplains before that of their Ministers, as I do the Liturgy before their Directory.

In the one, I have been alwaies educated and exercised; In the other, I am not yet Chatechized, nor acquainted: And if I were, yet should I not by that, as by any certain rule and Canon of devotion, be able to follow or find out the indirect extravagancies of most of those men, who highly cry up that as a piece of rare composure and use; which is already as much despised and disused by many of them, as the Common-praier sometimes was by those men; a great part of whose piety hung upon that popular pin of railing against, and contemning the Govern-

ment,

ment, and Liturgy of this Church. But, I had rather be condemned to the wo of *Væ soli*, than to that of *Væ vobis Hypocritis*, by seeming to pray what I do not approve.

It may be, I am esteemed by my Deniers sufficient of My self to discharge my duty to GOD as a Priest, though not to Men as a Prince.

Indeed, I think both Offices, Regall and Sacerdotall, might well become the same Person; as anciently they were under one name, and the united rights of primogeniture: Nor could I follow better presidents, if I were able, than those two eminent Kings, *David*, and *Solomon*; not more famous for their Scepters and Crowns, than one was for devout Psalms and Praiers; the other for his divine Parables and Preaching: whence the one merited and assumed the name of a Prophet, the other of a Preacher. Titles indeed of greater honour, where rightly placed, than any of those the Roman Emperours affected from the Nations they subdued: it being infinitely more glorious to convert Souls to Gods

Church by the Word, than to conquer men by to a subjection by the Sword.

Yet since the order of Gods wisdom and providence hath, for the most part, alwaies distinguished the gifts and offices of Kings, of Priests, of Princes and Preachers; both in the Jewish and Christian Churches: I am sorry to find My self reduced to the necessity of being both, or enjoying neither.

For such as seek to deprive me of Kingly Power and Sovereignty, would no lesse enforce me to live many Months without all Praiers, Sacraments, and Sermons, unlesse I become my own Chaplain.

As I ow the Clergie the protection of a Christian KING, so I desire to enjoy from them the benefit of their gifts and praiers; which I look-upon as more prevalent then my own, or other mens; by how much they flow from minds more enlightened, and affections lesse distracted, than those, which are encombred with secular affairs: besides, I think a greater blessing and acceptableness attends those
duties,

duties, which are rightly performed^d as proper to, and within the limits of that calling, to which God and the Church have specially designed and consecrated some men: And however, as to that Spirituall Government, by which the devout Soul is subject to Christ, and through his merits daily offers it self and its services to GOD, every private believer is a King and Priest, invetted with the honour of a Royall Priesthood; yet as the Ecclesiasticall order, and the outward polity of the Church, I think confusion in Religion will as certainly follow every mans turning Priest or Preacher, as it will in the State, where every one affects to rule as King.

I was alwaies bred to more modest, and I think more pious Principles: the conscioufnesse to my spirituall defects makes me more prize and desire those pious assistances, which holy and good Ministers, either Bishops or Presbyters, may afford me; especially in these extremities, to which God hath been pleased to suffer some of my Subjects to reduce me; so as to leave them no-

thing more, but my life to take from me: and to leave me nothing to desire, which I thought might lesse provoke their jealousie and offence to deny me, than this of having some means afforded me for my soules comfort and support.

To which end I made choice of men as no way (that I know) scandalous, so every way eminent for their learning and piety, no lesse than for their Loyalty: nor can I imagine any exceptions to be made against them, but onely this, that they may seem too able and too well affected toward me and my service.

But this is not the first service (as I count it the best) in which they have forced me to serve my self; though I must confesse I bear with more grief and impatience the want of my Chaplains, than of any other my Servants; and next (if not beyond in some things) to the being sequestred from my Wife and Children, since from these indeed more of humane and temporary affections, but from those more of heavenlie and eternall improvements may be expected. My

My comfort is, that in the inforced (not neglected) want of ordinary means, God is wont to afford extraordinary supplies of his gifts and graces.

It his Spirit will teach Me and help My Infirmities in prayer, reading and meditation (as I hope he will) I shall need no other, either *Oratour* or *In-
strueter*.

To Thee therefore, O My God, do I direct My now solitary prayers; what I want of others help, supply with the more immediate assistances of thy Spirit, which alone can both enlighten My darknesse, and quicken My dulnesse.

O thou Sun of righteousness, thou sacred Fountain of heavenly light and heat, at once clear and warm my heart, both by instructing of me, and interceding for me: In thee is all fulnesse; From thee all sufficiency: By thee is all acceptance. Thou art company enough, and comfort enough: Thou art my King, be also my Prophet and my Priest. Rule me, teach me, pray in
N 4 *me,*

me, for me, and be thou ever with me.

The single wrestlings of Jacob prevailed with thee, in that sacred Duell, when he had none to second him but thy self; who didst assist him with power to overcome thee, and by a welcome violence to wrest a blessing from thee.

O look on me thy Servant, in infinite mercy, whom thou didst once blesse with the joynt and sociated Devotions of others, whose fervency might inflame the coldnesse of my affections towards thee; when we went to, or met in thy House with the voice of joy and gladnesse, worshipping thee in the unity of spirits, and with the bond of Peacc.

O forgive the neglect, and not improving of those happy opportunities.

It is now thy pleasure that I should be as a Pelican in the wildernesse, as a Sparrow on the house top, and as a coal scattered from all those pious glowings, and devout reflections, which might best kindle, preserve, and encrease the

boly

holy fire of thy graces on the Altar of
f my heart, whence the sacrifice of
prayers, and incense of praises, might
be duly offered up to thee.

Yet O thou that breakest not the
bruized Reed, nor quenchest the smoak-
ing Flax, do not despise the weaknesse
of my prayers, nor the smotherings of
my soul in this uncomfortable lonenesse;
to which I am constrained by some
mens uncharitable denials of those
helps, which I much want, and no lesse
desire.

O let the hardnesse of their hearts
occasion the softnings of mine to thee,
and for Them. Let their hatred kin-
dle my love, let their unreasonable de-
nials of my Religious desires the more
excite my prayers to thee. Let their in-
exorable deafnesse encline thine ear to
me; who art a God easie to be entreat-
ed; thine ear is not heavy, that it can-
not, nor thy heart hard, that it will not
hear; nor thy hand shortned, that it
cannot help Me thy desolate Sup-
pliant.

Thou permittest men to deprive me
of those outward means, which thou

hast appointed in thy Church ; but they cannot debarre me from the communion of that inward grace, which thou alone breathest into humble hearts.

O make me such, and thou wilt teach me ; thou wilt hear me, thou wilt help me : The broken and contrite heart I know thou wilt not despise.

Thou, O Lord canst at once make me thy Temple, thy Priest, thy Sacrifice, and thine Altar ; while from an humble heart I (alone) dayly offer up in holy meditations, fervent prayers, and unfeigned tears my self to thee ; who preparcst me for thee, dwellest in me, and acceptest of me.

Thou O Lord didst cause by secret supplies and miraculous infusions, that the handfull of meal in the vessel should not spend, nor the little oyl in the cruse fail the Widow during the time of drougt and dearth.

O look on my soul, which as a Widow, is now desolate and forsaken : let not those saving Truths I have formerly learned now fail my memory ; nor the sweet effusions of thy Spirit, which I have sometime felt, now be wanting to
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my heart in this famine of ordinary and wholesome food for the refreshing of my Soul.

Which yet I had rather chuse than to feed from those hands who mingle my bread with ashes, and my wine with gall; rather tormenting, than teaching me; whose mouths are prone to bitter-reproches of me, than to hearty prayers for me.

Thou knowest, O Lord of truth, how oft they wrest thy holy Scriptures to My destruction, (which are clear for their subjection, and my preservation) O let it not be to their damnation.

Thou knowest how some men (under colour of long prayers) have sought to devour the houses of their Brethren, their King, and their God.

O let not those mens balmes break my head, nor their Cordialls oppresse my heart, I will evermore pray against their wickednesse.

From the poyson under their tongues, from the snares of their lips, from the fire, and the swords of their words, ever deliver Me, O Lord, and all those Loyall and Religious hearts, who desire
and.

and delight in the prosperity of my soul, and who seek by their prayers to relieve this sadnesse, and solitude of thy servant, O my King and my God.

25. Penitentiall Meditations and Vovves in the KINGS solitude at *Holmeby*.

GIve ear to my words O Lord, consider my Meditation, and hearken to the voice of my cry, my King and my God, for unto thee will I pray.

I said in my haste I am cast out of the sight of thine eyes; neverthelesse thou bearest the voice of my supplication, when I cry unto thee.

If thou Lord shouldst be extream to mark what is done amisse, who can abide it? But there is mercy with thee, that thou mayest be feared; therefore shall sinners fly unto thee.

I acknowledge my finnes before thee, which have the aggravation of my condition; the eminency of my place adding weight to my offences.

Forgive

Forgive, I beseech thee, my Personall and my Peoples sins, which are so far mine, as I have not improved the power thou gavest me, to thy glory and my Subjects good: Thou hast now brought me from the glory and freedome of a King, to be a Prisoner to my own Subjects: Justly, O Lord, as to thy overruling hand, because in many things I have rebelled against thee.

Though thou hast restrained My Person, yet enlarge my heart to thee, and thy grace towards Me.

I come far short of Davids piety; yet since I may equall Davids afflictions, give me also the comforts and the sure mercies of David.

Let the penitent sense I have of my sins, be an evidence to me, that thou hast pardoned them.

Let not the evils, which I and my Kingdomes have suffered, seem little unto thee; though thou hast not punished us according to our sins.

Turn thee (O Lord) unto me, have mercy upon me, for I am desolate and afflicted.

The sorrows of my heart are enlarged,

larged; O bring thou me out of my troubles.

Hast thou forgotten to be gracious, and shut up thy loving kindnesse in displeasure?

O remember thy compassions of old, and thy loving kindnesse, which have been for many generations.

I had utterly fainted, if I had not believed to see thy goodnesse in the land of the living.

Let not the sins of our prosperity deprive us of the benefit of thy afflictions.

Let this fiery triall consume the drosse, which in long peace and plenty we had contracted.

Though thou continuest miseries, yet withdraw not thy grace; what is wanting of prosperity, make up in patience and repentance.

And if thy anger be not yet to be turned away, but thy hand of justice must be stretched out still; Let it I beseech thee be against me, and my Fathers house: as for these sheep, what have they done?

Let my sufferings satiate the malice of mine, and thy Churches Enemies.

But

But let their cruelty never exceed the measure of my charity.

Banish from me all thoughts of Revenge, that I may not lose the reward, nor thou the glory of my patience.

As thou givest me a heart to forgive them, so I beseech thee do thou forgive what they have done against thee and me.

And now, O Lord, as thou hast given me an heart to pray unto thee; so hear and accept this Vow, which I make before thee.

If thou wilt in mercy remember Me, and My Kingdoms; In continuing the light of thy Gospel, and settling thy true Religion among us.

In restoring to us the benefit of the Laws, and the due execution of Justice.

In suppressing the many Schismes in Church, and Factions in State.

If thou wilt restore me and mine to the Ancient rights and glory of my Predecessours.

If thou wilt turn the hearts of my people to thy self in Piety, to me in Loyalty, and to one another in Charity.

¶

If thou wilt quench the flames, and withdraw the sword of these Civil Wars.

If thou wilt blesse us with the freedom of publick Counsels, and deliver the Honour of Parliaments from the insolencie of the vulgar.

If thou wilt keep me from the great offence of enacting any thing against my Conscience; and especially from consenting to sacrilegious rapines, and spoilings of thy Church.

If thou wilt restore me to a capacity to glorifie thee in doing good, both to the Church and State.

Then shall my soul praise thee, and magnifie thy name before my People.

Then shall thy glory be dearer to me then my Crowns; and the advancement of true Religion both in purity and power be my chiefest care.

Then will I rule my People with Justice, and my Kingdomes with equity.

To thy more immediate hand shall I ever own as the rightfull succession, so the mercifull restauration of my Kingdomes, and the glory of them.

If

If thou wilt bring me again with peace, safety, and honour, to My chieftest City, and my Parliament.

If thou wilt again put the Sword of Justice into my hand to punish & protect.

Then will I make all the world to see, and my very Enemies to enjoy the benefit of this Vow and resolution of Christian charity, which I now make unto thee, O Lord.

As I do freely pardon for Christ's sake those that have offended me in any kind: so my hand shall never be against any man to revenge what is past, in regard of any particular injury done to me.

We have been mutually punished in our unnaturall divisions; for thy sake, O Lord, and for the love of my Redeemer, have I purposed this in my heart, That I will use all means in the waies of amnesty, and indemnity, which may most fully remove all fears, and bury all jealousies in forgetfulnesse.

Let thy mercies be toward me and mine, as my resolutions of Truth and Peace are toward my People.

Hear my praier O Lord, which goeth not out of feigned lips.

Blessed

Blessed be God, who hath not turned away my praier, nor taken his mercie from me.

O my soul, commit thy way to the Lord, trust in him, and he shall bring it to passe.

But if thou wilt not restore me and mine, what am I that I should charge thee foolishly?

Thou O Lord hast given, and thou hast taken, Blessed be thy name.

May my People and thy Church be happy, if not by me, yet without me.

26. Upon the Armies Surprisall of the KING at Holmeby, and the ensuing distractions in the two Houses, the Army, and the City.

WHat part God will have me now to act or suffer in this new and strange scene of affairs, I am not much solicitous; some little practise will serve that man, who onely seeks to represent a part of honesty and honour.

This

This surprize of Me tells the world,
that a K I N G cannot be so low, but
He is considerable ; adding weight to
that Partie where he appears.

This motion, like others of the
Times, seems excentrique and irregu-
lar, yet not well to be resisted or quie-
red : Better swim down such a stream,
than in vain to strive against it.

These are but the struglings of
those twins which lately one womb
enclosed, the younger striving to pre-
vail against the elder ; what the Pres-
byterians have hunted after, the In-
dependents now seek to catch for
themselves.

So impossible is it for lines to be
drawn from the center, and not to di-
vide from each other, so much the wi-
der, by how much they go farther
from the point of Union.

That the Builders of *Babel* should
from division fall to confusion, is no
wonder ; but for those that pretend
to build *Jerusalem*, to divide their
tongues and hands, is but an ill omen,
and sounds too like the furie of those
Zealots, whose intestine bitterness
and

and divisions were the greatest occasion of the last fatall destruction of that Citie.

Well may I change my Keepers and Prison, but not my captive condition, onely with this hope of bettering, that those who are so much professed Patrons for the Peoples Liberties, cannot be utterly against the Libertie of their KING; what they demand for their own Consciences, they cannot in Reason deny to Mine.

In this they seem more ingenuous, than the Presbyterian rigour, who, sometimes complaining of exacting their conformitie to laws, are become the greatest Exactours of other mens submission to their novel injunctions, before they are stamped with the Authoritie of Laws, which they cannot well have without My consent.

'Tis a great argument, that the Independents think themselves manumitted from their Rivals service, in that they carrie on a businesse of such consequence, as the assuming My Person into the Armies custodie, without any Commission, but that of their own

will

will and power. Such as will thus adventure on a K I N G, must not be thought over-modest, or timorous to carry on any designe they have a mind to.

Their next motion menaces, and threatens both the two Houses and the Citie : which soon after acting over again that former part of tumultuarie motions, (never questioned, punished, or repeated) must now suffer for both ; and see their former sinne in the glasse of the present terrours and distractions.

No man is so blind as not to see herein the hand of divine Justice ; they that by Tumult first occasioned the raising of Armies, must now be chastened by their own Army for new Tumults.

So hardly can men be content with one sinne, but adde sinne to sinne, till the latter punish the former ; such as were content to see Me and many Members of both Houses driven away by the first unsuppressed Tumults, are now forced to flie to an Armie, or defend themselves against them.

But

But who can unfold the riddle of some mens justice? the Members of both Houses who at first withdrew, (as My self was forced to do) from the rudennellie of the Tumults, were counted Desertours, and outed of their Places in Parliament.

Such as stayed then, and enjoyed the benefit of the Tumults, were asserted for the onely Parliament-men; now the Fliers from, and forsakers of their Places, carrie the Parliamentarie power along with them; complain highly against the Tumults, and vindicate themselves by an Armie: such as remained and kept their stations, are looked upon as Abettours of tumultuarie insolencies, and Betraiars of the freedome and honour of Parliament.

Thus is power above all Rule, Order and Law: where men look more to present Advantages, than their Consciences, and the unchangeable rules of Justice; while they are judges of others, they are forced to condemn themselves.

Now the plea against Tumults holds

holds good, the Authours and Abbet-
tours of them are guiltie of prodigious
insolencies; when as before, they were
counted as Friends, and necessary
Assistants.

I see Vengeance pursues and over-
takes (as the Mice and Rats are said
to have done a Bishop in *Germany*)
them that thought to have escaped and
fortified themselves most impregnably
against it, both by their multitude and
compliance.

Whom the Laws cannot, God will
punish, by their own crimes and hands.

I cannot but observe this divine Ju-
stice, yet with sorrow and pitie: for,
I alwaies wished so well to Parliament
and Citie, that I was sorry to see them
do, or suffer any thing unworthy such
great and considerable bodies in this
Kingdome.

I was glad to see them onely scared
and humbled, not broken by that sha-
king: I never had so ill a thought of
those Cities as to despair of their Loy-
altie to Me; which mistakes might
eclipse, but I never believed malice had
quite put out.

I pray

I pray God the storm be yet wholly passed over them ; upon whom I look, as Christ did sometime over *Jerusalem*, as objects of my prayer and tears, with compassionate grief, fore-seeing those severer scatterings which will certainly befall such as wantonly refuse to be gathered to their duty : fatall blindnesse frequently attending and punishing wilfulnesse, so that men shall not be able at last to prevent their sorrows, who would not timely repent of their sinnes ; nor shall they be suffered to enjoy the comforts, who securely neglect the counsels belonging to their peace. They will find that Brethren in iniquitie are not farre from becoming insolent enemies, there being nothing harder than to keep ill men long in one mind.

Not is it possible to gain a fair period for those notions which go rather in a round and circle of fanſie, than in a right line of Reason tending to the Law, the onely center of publick consistencie ; whither I pray God at last bring all sides.

Which will easily be done, when we shall

shall fully see how much more happy we are, to be subject to the known Laws, than to the various wils of any men, seem they never so plausible at first.

Vulgar compliance with any illegall and extravagant waies, like violent motions in nature, soon grows weary of it self, and ends in a refractory sullenesse: Peoples rebounds are oft in their faces, who first put them upon those violent strokes.

For the Army (which is so far excusable, as they act according to Soldiers principles, and interests, demanding Pay and Indempnity) I think it necessary, in order to the publick peace that they should be satisfied, as far as is just; no man being more prone to consider them than my self: though they have fought against Me, yet I cannot but so farre esteem that valour and gallantry they have sometime shewed, as to wish I may never want such men to maintain My self, My Laws, and My Kingdomes, in such a peace, as wherein they may enjoy their share and proportion as much as any men.

O

But

But thou, O Lord who art perfect Unity in a sacred Trinity, in mercy behold those, whom thy Justice hath divided.

Deliver Me from the strivings of My People, and make Me to see how much they need My prayers and pity, who agreed to fight against Me, and yet are now ready to fight against one another; to the continuance of My Kingdoms distractions.

Discover to all sides the waies of peace, from which they have swerved: which consists not in the divided wills of Parties, but in the point and due observation of the Laws.

Make Me willing to go whither thou wilt lead Me by thy providence; and be thou ever with Me, that I may see thy constancy in the worlds variety and changes.

Make Me even such as thou wouldst have me, that I may at last enjoy that safety and tranquility which thou alone canst give Me.

Divert, I pray thee, O Lord, thy heavy wrath justly hanging over those populous Cities, whose plenty is prone to

adde fewell to their luxury, their wealth
to make them wanton, their multitudes
tempting them to security, and their
security exposing them to unexpected
miseries.

Give them eyes to see, hearts to
to consider, wils to embrace, and cou-
rage to act those things which belong
to thy glory and the publick peacc, lest
their calamitie come upon them as an
armed man.

Teach them, That they cannot want
enemies who abound in sinne, nor shall
they be long undisarmed and undestroy-
ed, who with a high hand persisting to
fight against thee and the clear convi-
ctions of their own consciences, fight
more against themselves, than ever they
did against Me.

Their sinnes exposing them to thy Ju-
stice, their riches to others injuries,
their number to Tumults, and their Tu-
mults to confusion.

Though they have with much for-
wardnesse helped to destroy Me, yet let
not any fall be their ruine.

Let Me not so much consider, either
what they have done, or I have suffer-

ed, (chiefly at first by them) as to forget to imitate My crucified Redeemer, to plead their ignorance for their pardon ; and in My dying extremities pray to thee O Father to forgive them, for they knew not what they did.

The tears they have denied Me in My saddest condition, give them grace to bestow upon themselves, who the lesse they were for Me, the more cause they have to weep for themselves.

O let not My bloud be upon them and their Children , whom the fraud and faction of some, not the malice of all, have excited to crucifie Me.

But thou, O Lord, canst, and wilt (as thou didst My Redeemer) both exalt and perfect Me by My sufferings, which have more in them of thy mercy, than of mans cruelty or thy own justice.

27. To the Prince of Wales.

SON, if these Papers, with some others, wherein I have set down the private reflections of My Conscience, and my most impartiall thoughts, touching the chief passages, which

have

have been most remarkable, or disputed in my late troubles, come to your hands, to whom they are chiefly designed; they may be so far usefull to You, as to state your judgement aright in what hath passed; whereof, a pious is the best use can be made; and they may also give you some directions, how to remedy the present distempers, and prevent (if God will) the like for time to come.

It is some kind of deceiving and lessening the injury of My long restraint, when I find my leisure and solitude have produced something worthy of my self, and usefull to you; That neither you, nor any other, may hereafter measure my Cause by the Successes; nor my Judgement of things by my misfortunes; which I count the greater by farre, because they have so farre lighted upon you, and some others, whom I have most cause to love as well as my self; and of whose unmerited sufferings I have a greater sense then of mine own.

But this advantage of wisdom you have above most Princes; that you

have begun and now spent some years of discretion, in the experience of troubles, and exercise of patience, wherein Piety, and all Virtues, both Morall and Politicall, are commonly better planted to a thriving (as trees set in winter) then in the warmth, and serenity of times, or amidst those delights, which usually attend Princes Courts in times of peace and plenty; which are prone, either to root up all plants of true Virtue and Honour; or to be contented onely with some leaves, and withering formalities of them, without any reall fruits, such as tend to the publick good; for which Princes should alwaies remember they are born, and by providence designed.

The evidence of which different education the holy Writ affords us in the contemplation of *David & Rehoboam*: The one prepared, by many afflictions for a flourishing Kingdome, the other softened by the unparalel'd prosperitie of *Solomons* Court; and so corrupted to the great diminution, both for Peace, Honour, & Kingdome, by those flatteries, which are as unseparable from

from Prosperous Princes, as Flies are from fruit in summer ; whom adversity, like cold weather, drives away.

I had rather you should be *Charles le Bon* , then *le Grand*, good, then great ; I hope God hath deligned you to be both, having so early put you in to that exercise of his Graces, and Gifts bestowed upon you, which may best weed out all vicious inclinations, and dispose you to those Princely endowments, and employments, which will most gain the love, and intend the welfare of those, over whom God shall place you.

With God I would have you begin and end, who is King of Kings ; the Sovereign disposer of the Kingdoms of the world, who pulleth down one, and setteth up another.

The best Government, and highest Sovereignty you can attain to is, to be subject to him, that the Scepter of his Word and Spirit may rule in your heart.

The true glory of Princes consists in advancing Gods Glory in the maintenance of true Religion, and the

Churches good; Also in the dispensation of civil Power, with Justice and Honour to the publick Peace.

Piety will make you prosperous ; at least it will keep you from being miserable ; nor is he much a loser, that loseth all, yet saveth his own soul at last.

To which Center of true Happinesse God, I trust, hath and will graciously direct all these black lines of Affliction, which he hath been pleased to draw on me, and by which he hath (I hope) drawn me nearer to himself. You have already tasted of that cup whereof I have liberally drank, which I look upon as Gods Physick, having that in healthfulness which it wants in pleasure.

Above all, I would have you, as I hope you are already ; well-grounded and settled in your Religion : The best profession of which, I have ever esteemed that of the Church of *England*, in which you have been educated ; yet I would have your own Judgement and Reason now seal to that sacred bond which education hath

written,

written, that it may be judiciously your own Religion, and not other mens custome or tradition, which you profess.

In this I charge you to persevere, as coming nearest to Gods Word for Doctrine, and to the primitive examples for Government, with some little amendment, which I have elsewhere expressed, and often offered, though in vain. Your fixation in matters of Religion will not be not more necessary for your souls then your Kingdomes peace, when God shall bring you to them.

For I have observed, that the Devil of Rebellion, doth commonly turn himself into an Angel of Reformation; and the old Serpent can pretend new Lights: When some mens Consciences accuse them for Sedition and Faction, they stop its mouth with the name and noise of Religion; when Piety pleads for peace and patience, they cry out Zeal.

So that, unless in this point You be well settled, you shall never want temptations to destroy you and yours,

under pretensions of reforming matters of Religion ; for that seems, even to worst men, as the best and most auspicious beginning of their worst designs.

Where, besides the Novelty which is taking enough with the Vulgar, every one hath an affectation, by seeming forward to an outward Reformation of Religion, to be thought zealous ; hoping to cover those irreligious deformities, whereto they are conscious by a severity of censuring other mens opinions or actions.

Take heed of abetting any Factions, or applying to any publick Discriminations in matters of Religion, contrary to what is in your Judgement, and the Church well settled ; your partiall adhering, as head, to any one side, gains you not so great advantages in some mens hearts (who are prone to be of their Kings Religion) as it loseth you in others ; who think themselves, and their profession first despised, then persecuted by you : Take such a course as may either with calmnesse & charity quite remove the seeming differences
and

and offences by impartiality, or so order affairs in point of Power that you shall not need to fear or flatter any Faction. For if ever you stand in need of them, or must stand to their courtesie, you are undone: The Serpent will devour the Dove: you may never expect lesse of loyalty, justice, or humanity, than from those, who engage into religious Rebellion; Their interest is alwaies made Gods; under the colours of Piety, ambitious policies march, not onely with greatest security, but applause, as to the populacy; you may hear from them *Jacobs* voice, but you shall feel they have *Esaus* hands.

Nothing seemed lesse considerable than the Presbyterian Faction in *England*, for many years; so compliant they were to publick order: nor indeed was their Party great either in Church, or State, as to mens judgements: but as soon as discontents drave men into Sidings (as ill humours fall to the disaffected mart, which causes inflammations) so did all, at first, who affected any novelties, adhere to that Side, as the most remarkable and specious note of difference

difference(then) in point of Religion

All the lesser Factions at first were officious Servants to Presbytery their great Master : till time and military successe discovering to each their peculiar advantages, invited them to part stakes, and leaving the joynt stock of uniform Religion, pretended each to drive for their Party the trade of profits and preferments, to the breaking and undoing not onely of the Church and State, but even of Presbytery itself, which seemed and hoped at first to have ingrossed all.

Let nothing seem little or despicable to you in matters which concern Religion and the Churches peace, so as to neglect a speedy reforming & effectually suppressing Errours and Schismes, which seem at first but as a hand-bredth, by seditious Spirits, as by strong winds are soon made to cover and darken the whole Heaven.

When you have done justice to God, your own soul and his Church, in the profession and preservation both of truth and unity in Religion: the next main hinge on which your prosperity

will

will depend, and move, is, that of civil Justice, wherein the settled Laws of these Kingdomes, to which you are rightly Heir, are the most excellent rules you can govern by; which by an admirable temperament give very much to Subjects industry, liberty, and happinesse; and yet reserve enough to the Majesty and prerogative of any King, who owns his People as Subjects, not as Slaves; whose subjection, as it preserves their property, peace, and safety, so it will never diminish your Rights, nor their ingenuous Liberties; which consists in the enjoyment of the fruits of their industry, and the benefit of those Laws to which themselves have consented.

Never charge your Head with such a Crown, as shall by its heavinesse oppress the whole body, the weaknesse of whose parts cannot return any thing of strength, honour, or safety, to the Head, but a necessary debilitation and ruine.

Your Prerogative is best shewed, and exercised in remitting, rather than exacting the rigour of the Laws; there being

being nothing worse than legall Tyranny.

In these two points , the preservation of established Religion , and Laws , I may (without vanity) turn the reproach of My sufferings, as to the worlds censure , into the honour of a kind of martyrdom , as to the testimony of My own Conscience : The Troublers of My Kingdomes having nothing else to object against Me but this, That I prefer Religion, and Laws established before those alterations they propounded.

And so indeed I do , and ever shall, till I am convinced by better Arguments, than what hitherto have been chiefly used towards Me , Tumults, Armies, and Prisons.

I cannot yet learn that lesson, nor I hope ever will you, That it is safe for a King to gratifie any Faction with the perturbation of the Laws, in which is wrapt up the publick Interest , and the good of the Community.

How God will deal with Me, as to the removall of these pressures , and indignities , which his justice by the
very

very unjust hands of some of My Subjects, hath been pleased to lay upon Me, I cannot tell : nor am I much solicitous what wrong I suffer from men, while I retain in My soul, what I believe is right before God.

I have offered all for Reformation and Safety, that in Reason, Honour, and Conscience I can; reserving onely what I cannot consent unto, without an irreparable injury to My own Soul, the Church, and My People, and to You also, as the next and undoubted Heir of My Kingdomes.

To which if the divine Providence, to whom no difficulties are insuperable, shall in his due time after My decease bring You, as I hope he will; My counsell and charge to You, is, That You seriously consider the former, reall, or objected miscarriages, which might occasion My troubles, that You may avoid them.

Never repose so much upon any mans single counsell, fidelity, and discretion, in managing affairs of the first magnitude (that is, matters of Religion and Justice) as to create in Your self,

self, or others, a diffidence of Your own judgement, which is likely to be alwaies more constant and impartiall to the interests of your Crown and Kingdome than any mans.

Next, beware of exasperating any Factions by the crosnesse, and asperity of some mens passions, humours, or private opinions, imployed by you, grounded onely upon the differences in lesser matters, which are but the skirts and suburbs of Religion.

Wherein a charitable connivence and Christian toleration often dissipates their strength, whom rougher opposition fortifies; and puts the despised and oppressed Party, into such Combinations, as may most enable them to get a full revenge on those they count their Persecutors who are commonly assisted by the vulgar commiseration, which attends all, that are said to suffer under the notion of Religion.

Provided the differences amount not to an intolent opposition of Laws, and Government, or Religion established, as to the essentials of them, such motions and minings are intolerable.

Alwaies

Your
to be
rtiall
and
Alwaies keep up solid piety, and
those fundamentall Truths, (which
mend both hearts and lives of men)
with impartiall favour and justice.

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Take heed that outward circum-
stances and formalities of Religion
devoure not all, or the best encourage-
ments of learning, industry, and piety;
but with an equall eye, and impartiall
hand, distribute favours and rewards
to all men, as you find them for their
reall goodnesse both in abilities and
fidelity worthy and capable of them.

This will be sure to gain you the
hearts of the best, and the most too;
who, though they be not good
themselves, yet are glad to see the se-
verer waies of virtue at any time
sweetned by temporall rewards.

I have, you see, conflicted with dif-
ferent and opposite Factions; (for so I
must needs call and count all those,
that act not in any conformity to the
Laws established, in Church and
State) no sooner have they by force
subdued what they counted their
Common Enemy, (that is, all those
that adhered to the Laws, and to me)
and

and are secured from that fear, but they are divided to so high a rivalry, as sets them more at defiance against each other, than against their first Antagonists.

Time will dissipate all Factions, when once the rough horns of private mens covetous and ambitious designs, shall discover themselves; which were at first wrap'd up and hidden under the soft and smooth pretensions of Religion, Reformation, and Liberty: As the Wolf is not lesse cruell, so he will be more justly hated, when he shall appear no better than a Wolf under Sheep's cloathing.

But as for the seduced Train of the Vulgar, who in their simplicity follow those disguises; My charge and counsell to you, is, That as you need no palliations for any designs (as other men) so that you study really to exceed (in true and constant demonstrations of goodnesse, piety and virtue, towards the People) even all those men, that make the greatest noise and ostentations of Religion; so you shall neither fear any detection, (as

as they do, who have but the face and
mask of goodnesse) nor shall You
frustrate the just expectations of
Your People ; who cannot in Reason
promise themselves so much good
from any Subjects novelties, as from
the virtuous constancie of their King.

When these mountains of congealed
factions shall by the Sunshine of Gods
mercy, and the splendour of Your vir-
tues be thawed and dissipated ; and
the abused Vulgar shall have learned,
that none are greater Oppressours of
their Estates, Liberties, and Consci-
ences, than those men, that entitle
themselves, The Patrones and Vindi-
catours of them, onely to usurp power
over them ; Let then no passion betray
You to any study of revenge upon
those, whose own sinne and folly will
sufficiently punish them in due time.

But as soon as the forked arrow of
factions is drawn out, use
all Princely arts, and clemencie to heal
the wounds ; that the smart of the cure
may not equall the anguish of the
hurt.

I have offered Acts of Indempnitie,
and

and Oblivion, to so great a latitude, as may include all, that can but suspect themselves to be any way obnoxious to the Laws ; and which might serve to exclude all future jealousies and insecurities.

I would have You alwaies propense to the same way, when ever it shall be desired and accepted, let it be granted, not onely as an act of State policie and necessitie, but of Christian charitie and choice.

It is all I have now left Me, a power to forgive those, that have deprived Me of all ; and *I* thank God, I have a heart to do it; and joy as much in this grace, which God hath given Me, as in all My former enjoyments ; for this is a greater argument of Gods love to Me , than any prosperitie can be.

Be confident (as I am) that the most of all sides, who have done amisse, have done so, not out of malice, but mis-information, or misapprehension of things.

None will be more loiall and faithfull to Me and You, than those Subjects,

jects, who sensible of their Errours,
and our Injuries, will feel in their
own Souls most vehement motives to
repentance, and earnest desires to make
some reparations for their former de-
fects.

As Your qualitie sets You beyond
any Duell with any Subject; so the no-
bleness of Your mind must raise You
above the meditating any revenge, or
executing Your anger upon the many.

The more conscious You shall be
to Your owne merits upon Your
People, the more prone You will
be to expect all love and loyaltie
from them, and to inflict no punish-
ment upon them for former miscarri-
ages: You will have more inward
complacencie in pardoning one, than
in punishing a thousand.

This I write to you, not despairing
of Gods mercy, and my Subjects affe-
ctions towards You; both which I
hope You will studie to deserve, yet
We cannot merit of God, but by his
own mercy.

If God shall see fit to restore Me,
and You after Me, to those enjoy-
ments,

ments, which the Laws have assigned to Us; and no Subjects without a high degree of guilt and sinne can de- vest Us of; then may I have better opportunitie, when I shall be so happy to see You in peace, to let You more fully understand the things that belong to Gods glory, Your own Honour, and the Kingdomes peace.

But if You never see my face again, and God will have me buried in such a barbarous Imprisonment and obscuritie, (which the perfecting some mens designs require) wherein few hearts that love me are permitted to exchange a word, or a look with me; I do require and intreat You as your Father, and your KING that You never suffer Your heart to receive the least check against, or disaffection from the true Religion established in the Church of *England*.

I tell You I have tried it, and after much search, and many disputes, have concluded it to be the best in the world; not onely in the Communitie, Christian, but also in the speciall notion, as Reformed; keeping the mid-

the way between the pomp of super-
stitious Tyranny, and the meannesse
of fantastick Anarchie.

Not but that (the draught being
excellent as to the main, both for
Doctrine and Government, in the
Church of *England*) some lines, as in
very good figures, may happily need
some sweetning, or polishing ; which
might here have easily been done by a
safe and gentle hand : if some mens
precipitancie had not violently de-
manded such rude alterations, as would
have quite destroyed all the beautie
and proportions of the whole.

The scandall of the late Troubles,
which some may object, and urge to
You against the Protestant Religion
established in *England*, is easily an-
swered to them, or Your own thoughts
in this, That scarce any one who hath
been a Beginner, or an active Prosecu-
tour of this late Warre against the
Church, the Laws, and Me, either was,
or is a true Lover, Embracer, or Pra-
ctiser of the Protestant Religion, esta-
blished in *England* : which neither gives
such rules, nor ever before set such ex-
amples.

Tis

Tis true, some heretofore had the boldnesse to present threatning Petitions to their Princes and Parliaments, which others of the same Factions (but of worse Spirits) have now put in execution : but let not counterfeited and disorderly Zeal abate Your value and esteem of true pietie, both of them are to be known by their fruits: the sweetnesse of the Wine and Fig-tree is not to be despised, though the Brambles and Thorns should pretend to bear Figs and Grapes, thereby to rule over the Trees.

Nor would I have You to entertain any averſation, or dislike of Parliaments: which in the right constitution with Freedome and Honour, will never injure or diminish Your greatnesse, but will rather be as interchangeings of love, loyaltie, and confidence, between a Prince, and his People.

Nor would the events of this black Parliament have been other than such (however much biaſſed by Factions in the Elections) if it had been preserved from the insolencies of popular dictates and tumultuary im-

and the impressions : The sad effects of which
will no doubt, make all Parliaments
after this more cautious to preserve
that Freedome, and Honour, which
belongs to such Assemblies (when
they have fully shaken off this
Yoke of Vulgar encroachment) since
the publick interest consists in the mu-
tual and common good both of
Prince and People.

Nothing can be more happy for all,
than in fair grave, and Honourable
waies to contribute their Counsels in
Common, enacting all things by pub-
lick consent; without tyranny or Tu-
mults. We must not starve our selves,
because some men have surfeited of
wholsome food.

And if neither I, nor You, be ever
restored to Our Rights, but God in
his severest justice, will punish My
Subjects with continuance in their sin,
and suffer them to be deluded with the
prosperity of their wickednesse; I hope
God will give Me, and You, that grace,
which will teach and enable Us, to
want, as well as to wear a Crown,
which is not worth taking up, or en-
joy-

joying upon sordid, dishonourable and irreligious terms.

Keep You to true principles of piety, virtue, and honour, You shall never want a Kingdome.

A principall point of Your honour will consist in Your deferring all respect, love, and protection to Your Mother, My Wife; who hath many waies deserved well of Me, and chiefly in this, that (having been a means to blessie me with so many hopefull Children; (all which, with their Mother, I recommend to Your love, and care) She hath been content with incomparable magnanimity and patience to suffer both for, and with Me, and You.

My praier to God Almighty is, (whatever becomes of me, who am, I thank God, wrapt up and fortified in my own Innocency, and his Grace) that he would be pleased to make You an Anchor, or Harbour rather, to these tossed and weather-beaten Kingdomes; a Repairer by Your wisdom, justice, piety, and valour, of what the folly and wickednesse of some men

have

have so farre ruined, as to leave nothing entire in Church or State; to the Crown, the Nobility, the Clergy, or the Commons; either as to Laws, Liberties, Estates, Order, Honour, Conscience, or lives.

When they have destroyed me, (for I know not how farre God may permit the malice and crueltie of my Enemies to proceed, and such apprehensions some mens words and actions have already given me) as I doubt not but my bloud will cry aloud for vengeance to heaven; so I beseech God not to poure out his wrath upon the generality of the People, who have either deserted me, or ingaged against me, through the artifice and hypocrisie of their Leaders, whose inward horror will be their first Tormenter, nor will they escape exemplary judgments.

For those that loved me, I pray God, they may have no misse of me, when I am gone; so much I wish and hope, that all good Subjects may be satisfied with the blessings of Your presence and virtues.

For those that repent of any defects in their duty toward me, as I freely forgive them in the word of a Christian KING, so I believe You will find them truly zealous, to repay with interest that loyalty and love to You, which was due to Me.

In summe, what good I intended, do You perform; when God shall give You power: much good I have offered, more I purposed to Church and State, if times had been capable of it.

The deception will soon vanish, and the Vizards will fall off apace; This mask of Religion on the face of Rebellion (for so it now plainly appears, since my Restraint and cruell usage, that they sought not for me, as was pretended) will not long serve to hide some mens deformities.

Happy times, I hope, attend You, wherein Your Subjects (by their miseries) will have learned, That Religion to their God, and Loyalty to their King, cannot be parted without both their sin and their infelicity.

I pray God bless You, and esta-
blish

With Your Kingdomes in righteousness,
Your Soul in true Religion, and
Your honour in the love of God and
Your people.

And if God will have disloyalty
effected by my destruction; let my
memory ever, with my name, live in
You; as of Your Father, that loves
You: and once a KING of three
flourishing Kingdomes; whom God
thought fit to honour, not onely with
the Scepter and Government of them,
but also with the suffering many indi-
gnities, and an untimely death for
them; while I studied to preserve the
rights of the Church, the power of
the Laws, the honour of my
Crown, the priviledge of Parliaments,
the liberties of my People, and my
own Conscience, which, I thank God,
is dearer to me than a thousand King-
domes.

I know God can, I hope he yet will
restore me to my Rights. I cannot de-
spair either of his mercy, or of my
Peoples love and pity.

At worst, I trust I shall but go be-
fore You to a better Kingdome, which

God hath prepared for me, and me
for it, through my Saviour Jesus
Christ, to whose mercies I commend
You and all Mine.

Farewell, till We meet, if not on
Earth, yet in Heaven.

*Meditations upon Death, af-
ter the Votes of Non-Ad-
dresses, and H I S M A J E-
S T I E S closer Imprison-
ment in Carisbrook-Ca-
stle.*

AS I have leisure enough, so I
have cause more than enough, to
meditate upon and prepare for My
Death: For I know, there are but few
Steps between the Prisons and Graves
of Princes.

It is Gods indulgence, which gives
Me the space, but Mans cruelty, that
gives Me the sad occasions for these
thoughts.

For, besides the common burthen
of mortality which lies upon Me, as a
Man; I now bear the heavy load of
other

nd me ther mens ambitions, fears, jealousies,
Jesum and cruell passions, whose envy or en-
mend mity against Me makes their own
lives seem deadly to them, while I en-
joy any part of mine.

I thank God, My prosperity made
Me not wholly a Stranger to the con-
templations of Mortality :

Those are never unseasonable, since
this is alwaies uncertain : Death be-
ing an eclipse, which oft happeneth as
well in clear, as cloudy dayes.

But My now long and sharp adver-
sity hath so reconciled in Me those na-
turall Antipathies between Life and
Death, which are in all men, that I
thank God, the common terrours of it
are dispelled ; and the speciall hor-
rour of it, as to My particular, much allay-
ed : for, although My death at present
may justly be represented to Me with
all those terrible aggravations, which
the policy of cruell and implacable
enemies can put upon it, (affairs being
drawn to the very dregs of malice) yet
I blesse God, I can look upon all those
stings, as unpoysonous, though sharp ;
since My Redeemer hath either pulled
P 4 them

them out, or given Me the antidote of his Death against them ; which as to the immaturity , unjustice, shame, scorn, and cruelty of it exceeded, whatever I can fear.

Indeed, I never did find so much, the life of Religion, the feast of a good Conscience, and the brazen wall of a judicious integrity and constancy, as since I came to these closer conflicts with the thoughts of Death.

I am not so old, as to be weary of life ; nor (I hope) so bad, as to be either afraid to die , or ashamed to live : true, I am so afflicted, as might make Me sometime even desire to die ; if I did not consider, That it is the greatest glory of a Christians life to *die daily*, in conquering by a lively faith, and patient hopes of a better life, those partiall and quotidian deaths, which kill us (as it were) by piece-meals, and make us to overlive our own fates ; while We are deprived of health, honour, liberty, power, credit, safety, or estate; and those other comforts of dearest relations, which are as the life of our lives.

Though,

Though, as a K I N G, I think My self to live in nothing temporall so much, as in the love and good will of My People ; for which, as I have suffered many deaths, so I hope I am not in that point as yet wholly dead : notwithstanding, My Enemies have used all the poyson of falsity and violence of hostility to destroy, first the love and Loyalty, which is in My Subjects; and then all that content of life in Me, which from these I chiefly enjoyed.

Indeed, they have left Me but little of life, and onely the husk and shell (as it were) which their further malice and cruelty can take from Me; having bereaved Me of all those worldly comforts, for which life it self seems desirable to men.

But, O My Soul ! think not that life too long, or tedious, wherein God gives thee any opportunities, if not to do, yet to suffer with such Christian patience and magnanimity in a good Cause, as are the greatest honour of our lives, and the best improvement of our deaths.

I know that in point of true Christian valour, it argues pusillanimity to desire to die out of wearinesse of life; and a want of that heroick greatnesse of spirit which becomes a Christian in the patient and generous sustaining those afflictions, which as shadows necessarily attend us, while we are in this body; and which are lessened or enlarged as the Sun of our prosperity moves higher, or lower: whose totall absence is best recompensed with the Dew of Heaven.

The assaults of affliction may be terrible, like *Sampsons* Lyon, but they yield much sweetnesse to those, that dare to encounter and overcome them; who know how to overlive the witherings of their Gourds without discontent or peevishnesse, while they may yet converse with God.

That I must die as a man, is certain; that I may die a King, by the hands of My own Subjects, a violent, sudden, and barbarous death; in the strength of My years; in the midst of My Kingdomes; My Friends and loving Subjects being helplesse Specta-

Spectatours ; My Enemies insolent Revilers and Triumphers over Me, living, dying, and dead, is so probable in humane reason, that God hath taught me not to hope otherwise, as to mans cruelty ; however, I despair not of Gods infinite mercy.

I know My life is the object of the Devils and wicked mens malice ; but yet under Gods sole custody and disposall : Whom I do not think to flatter for longer life by seeming prepared to die ; but I humbly desire to depend upon him, and to submit to his will both in life and death, in what order soever he is pleased to lay them out to Me. I confesse it is not easie for Me to contend with those many horrors of death, wherewith God suffers Me to be tempted ; which are equally horrid, either in the suddenesse of a barbarous Assassination ; or in those greater formalities, whereby My Enemies (being more solemnly cruell) will, it may be seek to adde (as those did, who Crucified Christ) the mockery of Justice, to the cruelty of Malice:

Malice : That I may be destroyed, as with greater pomp and artifice, so with lesse pity, it will be but a necessary policy to make My death appear as an act of Justice, done by Subjects upon their Sovereign ; who know that no Law of God or Man invests them with any power of Judicature without Me, much lesse against Me : and who, being sworn and bound by all that is sacred before God and man, to endeavour My preservation, must pretend Justice to cover their Perjury.

It is, indeed, a sad fate for any man to have his Enemies to be Accusers, Parties, and Judges ; but most desperate, when this is acted by the insolence of Subjects against their Sovereign ; wherein those, who have had the chiefeft hand, and are most guilty of contriving the publick Troubles, must by shedding My blood seem to wash their own hands of that innocent blood, whereof they are now most evidently guilty before God and man ; and I believe in their own consciences too,

while

as while they carried on unreasonable
so demands, first by Tumults, after by
fa. Armies. Nothing makes mean spirits
as more cowardly-cruell in managing
Es their usurped power against their law-
w full Superiours, than this, the *Guilt*
ts of their unjust *Usurpation*; notwith-
re standing, those specious and popular
: pretensions of Justice against De-
y linquents, applied onely to disguise
d. at first the monstrosnesse of their
, designs, who despaired, indeed, of
r possessing the power and profits of
the Vineyard, till the Heir, whose
right it is, be cast out and slain.

With them, My greatest fault
must be, that I would not either de-
stroy My self with the Church and
State by My Word, or not suffer
them to do it unresisted by the Sword;
whose covetous ambition no Concessi-
ons of Mine could ever yet, either sa-
tisfie, or abate.

Nor is it likely they will ever
think, that Kingdome of brambles
which some men seek to erect (at
once, weak, sharp, and fruitlesse, ei-
ther to God or man) is like to
thrive

thrive till watered with the Royall bloud of those, whose right the Kingdome is.

Well, Gods will be done, I doubt not but My Innocency will find him both My Protectour, and My Advocate, who is My onely Judge, whom I own as King of Kings, not onely for the eminency of his power and majesty above them; but also for that singular care and protection, which he hath over them: who knows them to be exposed to as many dangers (being the greatest Patrones of Law, Justice, Order, and Religion on earth) as there be either Men or Devils, which love confusion.

Nor will he suffer those men long to prosper in their *Babel*, who build it with the bones and cement it with the bloud of their Kings.

I am confident they will find Avengers of My death among themselves: the injuries I have sustained from them shall be first punished by them, who agreed in nothing so much as in opposing Me.

Their impatience to bear the
loud

loud cry of My bloud, shall make them
them think no way better to expiate
than by shedding theirs, who with
them most thirsted after Mine.

The sad confusions following My
destruction, are already presaged and
confirmed to Me by those, I have li-
ved to see since My troubles; in which,
God alone (who onely could) hath
many waies pleaded My cause; not
suffering them to go unpunished, whose
confederacy in sin was their onely se-
curity; who have cause to fear that
God will both further divide, and by
mutuall vengeance, afterward destroy
them.

My greatest conquest of Death is
from the power and love of Christ,
who hath swallowed death in the
victory of his Resurrection and the
glory of his Ascension.

My next comfort is, that he gives
Me not onely the honour to imitate
his example in suffering for righte-
ousnesse sake, (though obicured by the
fouleſt charges of Tyranny and In-
justice) but also, that charity, which
is the nobleſt revenge upon, and
victory

victory over My Destroyers: By which I thank God, I can both forgive them, and pray for them, that God would not impure My blood to them further then to convince them, what need they have of Christs blood to wash their souls from the guilt o: shedding Mine.

At present, the will of My Enemies seems to be their onely rule, their power the measure, and their successe the Exactour, of what they please to call Justice, while they flatter themselves with the fancy of their own safety by My danger, and the security of their lives designs by My Death: forgetting, that as the greatest temptations to sin are wrapped up in seeming prosperities, so the severest vengeance of God are then most accomplished, when men are suffered to compleat their wicked purposes.

I blesse God, I pray not so much, that this bitter cup of a violent death may passe from me, as that of his wrath may passe from all those, whose hand by deserting me, are sprinkled, or by acting and consenting to my death

death are embrued with My
blood.

The will of God hath confined,
and concluded Mine ; I shall have the
pleasure of dying , without any plea-
sure of desired vengeance.

This I think becomes a Christian
toward his Enemies , and a King to-
ward his Subjects.

They cannot deprive me of more
than I am content to lose, when God
sees fit by their hands to take it from
me; whose mercy I believe, will more
then infinitely recompence what ever
by mans injustice he is pleased to de-
prive me of.

The glory attending my death will
far surpassie all I could enjoy, or con-
ceive in life.

I shall not want the heavy and envied
Crowns of this world, when my God
hath mercifully crowned and con-
summated his graces with glory ; and
exchanged the shadows of my earthly
Kingdomes among men , for the sub-
stance of that heavenly Kingdome
with himself.

For the censures of the world ; I
know

know the sharp and necessary Tyranny of my Destroyers will sufficiently confute the calumnies of Tyranny against me, I am perswaded I am happy in the judicious love of the ablest and best of my Subjects, who do not only pity and pray for me, but would be content even to die with me, or for Me.

These know, how to excuse my failings as a man, and yet to retain, and pay their duty to me as their King; there being no religious necessity binding any Subjects by pretending to punish, infinitely to exceed, the faults and errours of their Princes; especially there, where more then sufficient satisfaction hath been made to the publick; the enjoyment of which, private ambitions have hitherto frustrated.

Others, I believe, of softer tempers, and lesse advantaged by my ruine, do already feel sharp convictions, and some remorse in their consciences; where they cannot but see the proportions of their evill dealings against me in the measure of Gods retaliations upon them, who cannot
hope

hope long to enjoy their own thumbs and toes, having under pretence ofparing others nails been so cruell as to cut off their chiefeft strength.

The punishment of the more inso-
lent and obstinate may be like that of
Korah and his Complices (at once
mutining against both Prince and
Priest) in such a method of Divine
justice, as is not ordinary; the earth
of the lowest and meanest people o-
pening upon them, and swallowing
them up in a just disdain of their ill-
gotten and worse-used Authoritie: up-
on whose support and strength they
chiefly depended for their building
and establishing their designs against
Me, the Church, and State.

My chiefeft comfort in death con-
sists in my peace, which I trust, is
made with God; before whose exact
Tribunall I shall not fear to appear, as
to the Cause so long disputed by the
Sword, between Me and my causelesse
Enemies: where I doubt not, but his
righteous judgement will confute their
fallacy, who from worldly successe (ra-
ther like Sophisters, than sound Chri-
stians)

stans) draw those popular conclusions for Gods approbation of their actions; whose wise providence (we know) oft permits many events, which his revealed Word (the onely clear, safe and fixed rule of good actions and good consciences) in no sort approves.

I am confident the Justice of my Cause and clearnesse of My Conscience before God and toward My people will carry me, as much above them in Gods decision, as their successes have lifted them above me in the Vulgar opinion: who consider not, that many times those undertakings of men are lifted up to Heaven in the prosperitie and applause of the world, whose rise is from Hell, as to the injuriousnesse and oppression of the design. The prosperous winds which oft fill the sayles of Pirats, doth not justifie their piracie and rapine.

I look upon it with infinite more content and quiet of Soul to have been worsted in my enforced contestation for, and vindication of the Laws of the Land, the freedome and honour of

of Parliaments, the rights of my Crown, the just libertie of my Subjects, and the true Christian Religion in its Doctrine, Government and due encouragements, then if I had with the greatest advantages of success, overcome them all; as some men have now evidently done, whatever designs they at first pretended.

The prayers and patience of my Friends and loving Subjects will contribute much to the sweetning of this bitter cup, which I doubt not but I shall more cheerfully take, and drink as from Gods hand (if it must be so) than they can give it to me, whose hands are unjustly and barbarously lifted up against me.

And, as to the last event, I may seem to owe more to my Enemies, than my Friends: while those will put a period to the sinnes and sorrows attending this miserable life; wherewith these desire, I might still contend.

I shall be more than Conquerour through Christ enabling me; for whom I have hitherto suffered: As he is the Author of Truth, Order, and Peace; for

for all which, I have been forced to contend against Errour, Faction and confusion.

If I must suffer a violent death, with my Saviour, it is but mortality crowned with martyrdom: where the debt of death, which I ow for sinne to nature, shall be raised, as a gift of faith and patience offered to God.

Which I humbly beseech him mercifully to accept: and although death be the wages of my own sin, as from God, and the effect of other sinnes, as men, both against God and me; yet as I hope my own sinnes are so remitted, that they shall be no ingredients to im-bitter the cup of my death, so I desire God to pardon their sinnes, who are most guilty of my destruction.

The Trophees of my charity will be more glorious and durable over them, than their ill-managed victories over me.

Though their sinne be prosperous, yet they had need to be penitent, that they may be pardoned: Both which, I pray God they may obtain, that my temporall death unjustly inflicted by them,

them, may not be revenged by Gods
just inflicting eternall death upon
them: for I look upon the temporall
destruction of the greatest King, as
farre lesse deprecable, than the eternall
damnation of the meanest Subject.

Nor do I wish other, than the safe
bringing of the ship to shore, when they
have cast me overboard; though it be
very strange, that Mariners can find
no other means to appease the storm,
themselves have raised, but by drown-
ing their Pilot.

I thank God, my Enemies crueltie
cannot prevent my preparation; whose
malice in this I shall defeat, that they
shall not have the satisfaction to have
destroyed my Soul with my body: of
whose salvation, while some of them
have themselves seemed, and taught
others to despair, they have onely
discovered this, that they do not much
desire it.

Whose uncharitable and cruell Re-
straints, denying me even the assistāce
of any of my Chaplains, hath rather
enlarged, than any way obstructed my
accesse to the Throne of Heaven.

where

Where thou dwellest, O King of Kings; who fillest Heaven and Earth, who art the Fountain of eternall Life, in whom is no shadow of death.

Thou O God art both the just Affli-
cter of death upon us, and the mercifull
Saviour of us in it, and from it.

Yea, it is better for us to be dead to
our selves, and live in thee, than by li-
ving in our selves to be deprived of
thee.

O make the many bitter aggrava-
tions of My death as a Man, and a
King, the opportunities and advantages
of thy speciall graces and comforts in
My Soul, as a Christian.

If thou Lord wilt be with Me, I shall
neither fear nor feel any evill, though I
walk through the valley of the shadow
of death.

To contend with death is the work of
a weak and mortall man: to overcome
it, is the grace of thee alone, who art the
Almightie and immortall God.

O My Saviour, who knowest what it
is to die with Me, as a Man: make Me
to know what it is to passe through
death to life with thee My God.

Thou

Though I die, yet I know, that thou
My Redeemer livest for ever : though
thou slaieſt Me, yet thou haſt encouraged
me to truſt in thee for eternall life.

O withdraw not thy favour from me,
which is better than life.

O be not far from me, for I know not
how near a violent and cruell death is
to me.

As thy Omniſcience, O God, diſcovers
ſo thy Omnipotencie can defeat the de-
ſigns of thoſe, who have, or ſhall con-
ſpire my deſtruction.

O ſhew me the goodneſſe of thy will,
through the wickedneſſe of theirs.

Thou givest me leave as a man to
pray, that this cup may paſſe from me;
but thou haſt taught Me as a Chriſtian
by the example of Chriſt to adde, not
My will, but Thine be done.

Yea Lord, let our wills be one, by
wholly reſolving mine into thine : let
not the deſire of life in Me be ſo great,
as that of doing or ſuffering thy will in
either life or death.

As I believe thou haſt forgiven all
the errours of my life, ſo I hope thou wilt
ſave me from the errours of my death.

Make me content to leave the world
nothing, that I may come really to enjoy
all in thee, who hast made Christ unto
me in life, gain; and in death, ad-
vantage.

Though my Destroyers forget their
duty to thee and me, yet do not thou, O
Lord, forget to be mercifull to them.

For, what profit is there in my blood,
or in their gaining my Kingdomes, if
they lose their own Souls?

Such as have not onely resisted my
just Power, but wholly usurped and
turned it against my self, though they
may deserve, yet let them not receive to
themselves damnation.

Thou madest thy Son a Saviour to
many that crucified him, while at once
he suffered violently by them, and yet
willingly for them.

O let the voice of his blood be heard
for my Murderers, louder then the cry
of mine against them.

Prepare them for thy mercie by due
convictions of their sin, and let them not
at once deceive and damn their own
Souls by fallacious pretensions of Jus-
tice in destroying me, which the con-
science

science of their unjust usurpation of power against me, chiefly tempt them to use all extremities against me.

O Lord, thou knowest I have found their mercies to me, as very false, so very cruell; who pretending to preserve me, have meditated nothing but my ruine.

O deal not with them as bloud-thirsty and deceitfull men; but overcome their cruelty with thy compassion and my charity.

And when thou makest inquisition for my bloud, O sprinkle their polluted yet penitent Souls with the bloud of thy Son, that thy destroying Angel may passe over them.

Though they think my Kingdomes on earth too little to entertain at once both them and me, yet let the capacious Kingdome of thy infinit mercie at last receive both me and my enemies.

When being reconciled to thee in the bloud of the same Redeemer, we shall be far above these ambitious desires, which beget such mortall enmities.

When their hands shall be heaviest, and cruellest upon me, O let me fall in-

to the arms of thy tender and eternall mercies.

That what is cut off of my life in this miserable moment, may be repaid in thy ever-blessed eternity.

Lord, let thy Servant depart in peace, for my eyes have seen thy salvation.

Vota dabunt, quæ bella negarunt.

Hi

His MAJESTIES Private Prayers, delivered to Dr. Juxon immediately before His Sufferings.

A Prayer in time of Captivity.

O Powerfull and Eternall God! to whom nothing is so great that it may resist; or so small, that it is contemned; look upon My Misery with thine eye of Mercy, and let Thine infinite power vouchsafe to limit but some proportion of deliverance unto Me, as to Thee shall seem most convenient; let not Injurie, O Lord, triumph over Me; and let My faults by Thy hand be corrected; and make not My unjust enemies the ministers of thy Justice: But yet My God, if in Thy wisdom this be the aptest chastisement for My unexcusable transgressions; if this ungratefull bondage be fittest for My over-high desires; if the pride of my (not enough humble)

heart be thus to be broken, O Lord, I yield unto Thy will, and cheerfully embrace what sorrow Thou wilt have Me suffer: Onely thus much let Me crave of Thee, (Let my craving O Lord, be accepted of, since it even proceeds from Thee) That by Thy goodnesse which is Thy self, Thou wilt suffer some beam of Thy Majestie so to shine in My mind, that I, who in My greatest Afflictions acknowledge it My Noblest Tytle to be Thy Creature, may still depend confidently on Thee. Let Calamitie be the exercise but not the overthrow of My Virtue. O let not their prevailing power be to My destruction. And if it be Thy will that they more and more vex Me with punishment; yet, O Lord, never let their wickednesse have such a hand, but that I may still carry a pure mind, and stedfast resolution ever to serve Thee, without fear or presumption, yet with that humble Confidence which may best please Thee; that so at the last I may come to Thy eternall Kingdome, through the Merits of thy Sonne our alone Saviour Jesus Christ. Amen.

Auo.

Another Prayer.

ALmighty and most mercifull Fa-
 ther, look down upon Me Thy
 unworthy servant, who here prostrate
 My self at the Foot-stool of Thy
 Throne of Grace ; but look upon me,
 O Father through the Mediation and
 in the Merits of Jesus Christ in whom
 Thou art onely well pleased : for of
 My self I am not worthy to stand be-
 fore Thee , or to speak with My
 unclean lips to Thee most holy and
 eternall God ; for as in sin I was con-
 ceived and born , so likewise I have
 broken all Thy Commandments by
 My sinfull motions, unclean thoughts,
 evil words, and wicked works ; omit-
 ting many duties I ought to do , and
 committing many vices which Thou
 hast forbidden under pain of Thy
 heavy Displeasure : as for my sins, O
 Lord, they are innumerable ; where-
 fore I stand here liable to all the mi-
 series in this life, and everlasting Tor-
 ments in that to come ; if Thou
 shouldst deal with Me according to
 My deserts. I confesse, O Lord, that

it is Thy Mercy, (which endureth for ever) and Thy compassion (which never fails,) which is the cause that I have not been long ago consumed: but with Thee there is mercy and plentiful Redemption; in the multitude therefore of Thy Mercies and by the Merits of Jesus Christ, I intreat Thy Divine Majestie, that Thou wouldst not enter into judgement with Thy servant, nor be extream to mark what is done amisse, but be Thou mercifull unto Me, and wash away all My sins with that pretious blood that My Saviour shed for Me. And I beseech thee, O Lord, not onely to wash away all My sinnes, but also to purge My heart by Thy holy Spirit, from the drosse of My naturall corruption; and as Thou dost adde dayes to My life, so good Lord, I beseech Thee, to adde repentance to My dayes, that when I have past this mortall life, I may be partaker of Thy everlasting Kingdome, through the Merits of Jesus Christ our Lord. *Amen.*



*A Prayer and Confession, made in and
for the times of Affliction.*

ALmighty and most mercifull Father, as it is onely Thy goodnesse that admits of Our imperfect Prayers, and the knowledge that Thy mercies are infinite, which can give Us any hope of Thy accepting or granting them; so it is our bounden and necessary duty to confesse our sinnes freely unto Thee; and of all men living, I have most need, most reason, so to do, no man having been so much obliged by Thee, no man more grievously offending Thee: that degree of knowledge which Thou hast given Me, adding likewise to the guilt of My transgressions. For was it through ignorance, that I suffered innocent blood, to be shed by a false pretended way of Justice? or that I permitted a wrong way of thy Worship, to be set up in Scotland? and injured the Bishops in England? O no; but with shame and grief I confesse, that I therein followed the perswasions of worldly wisdom, forsaking the Dictates of a right-informed Conscience: Wherefore, O Lord, I have no excuse to make, no hope

hope left, but in the multitude of Thy mercies; for I know My repentance weak, and My prayers faulty: Grant therefore mercifull Father, so to strengthen My repentance, and amend My prayers, that Thou mayest clear the way for Thine own mercies, to which O let Thy Justice at last give place, putting a speedy end to My deserved afflictions. In the mean time give Me Patience to endure, Constancy against Temptations, and a discerning spirit, to choose what is best for Thy Church, and People which thou hast committed to My Charge. Grant this, O most mercifull Father, for thy Son Jesus Christs sake, our onely Saviour. *Amen.*

A Prayer in time of imminent Danger.

O Most mercifull Father, though My finnes are so many and grievous, that I may rather expect the effects of Thy anger, than so great a deliverance, as to free Me from My present great danger; yet, O Lord, since Thy mercies are over all thy works, and Thou never failest to relieve all those who with humble and unfeined

Thy repentance come to Thee for succour,
it were to multiply, not diminish My
transgressions to despair of Thy hea-
venly favour: wherefore I humbly de-
sire thy Divine Majestie, that Thou
wilt not onely Pardon all My sinnes,
but also free Me out of the hands, and
protect Me from the Malice of My
rue! Enemies. But if Thy wrath
against My hainous Offenses will not
otherwayes be satisfied, than by suffer-
ing Me to fall under My present af-
flictions, Thy will be done; yet with
humble Importunitie, I do and shall
never leave to implore the assistance of
Thy heavenly Spirit, that My cause,
as I am Thy Vicegerent may not suf-
fer through My weaknesse or want of
courage. O Lord, so strengthen and
enlighten all the faculties of My mind,
that with clearnesse I may shew forth
Thy Truth, and manfully endure this
bloudy Tryall, that so My sufferings
here may not onely glorifie Thee, but
likewise be a furtherance to My salva-
tion hereafter. Grant this, O mercifull
Father, for his sake who suffered for
Me, even Jesus Christ the Righteous.
Amen.

(350)

A Copy of a Letter which was
sent from the PRINCE to
the KING; Dated from
the HAGUE Jan. 23.
1648.

SIR,

HAVING no means to come to the
knowledge of your Majesties present
condition, but such as I receive from
the Prints, or (which is as uncertain)
Report, I have sent this Bearer Sea-
mour to wait upon your Majestic; and
to bring me an account of it: that I may
withall assure your Majestic, I do not
onely pray for your Majestic according
to my Dutie; but shall alwayes be rea-
dy to do all which shall be in my power,
to deserve that blessing which I now
humbly beg of your Majestic upon

SIR,

HAGUE
Jan. 23.
1648.

YOUR MAJESTIES
most humble and most
obedient son & servant
CHARLES.

The Superscription was thus,
For the KING.

Munday 29. of January, 1648.

*A true Relation of the KINGS Speech
to the Lady ELIZABETH, and the
Duke of GLOCESTER, the
day before His Death.*

His Children being come to meet Him, He first gave his blessing to the Lady *Elisabeth*, and bad her remember to tell her Brother *James*, when ever she should see him. That it was his Fathers last desire, that he should no more look upon *Charles* as his eldest Brother onely, but be obedient unto him, as his Sovereign; and that they should love one another, and forgive their Fathers enemies. Then said the King to her, Sweet-heart you'l forget this: No (said she) I shal not forget it while I live: and pouring forth a bundace of tears, promised Him to write down the Particulars.

Then the King taking the Duke of *Glocester* upon his knee, said, Sweet-heart, now they will cut off thy Fathers Head; (Upon which words the Child looked very stedfastly on him.) Mark Child what I say, They will cut off My Head, and perhaps make thee a King: But mark what I say, You must
not

not be a King, so long as your Brothers *Charles* and *James* do live; For they will cut off your Brothers heads (when they can catch them) and cut off thy head too at the last: and therefore, I charge you, do not be made a King by them. At which the Child, sighing, said, I will be torn in pieces first. Which falling so unexpectedly from one so young, it made the King rejoyce exceedingly.

*Another Relation from the Lady
ELIZABETHS own Hands.*

WHAT the King said to me the 29. of *January* 1648. being the last time I had the happinesse to see Him; He told me, He was glad I was come, and although he had not time to say much; yet somewhat He had to say to me, which he had not to another, or leave in writing, because he feared their cruelty was such, as that they would not have permitted him to write to me. He wished me not to grieve and torment my self for him: for that would be a glorious death that He should die; it being for the Laws and Liberties of this Land, and for maintaining the true Protestant Religion. He bid me reade Bishop *Andrews* Sermons, *Hookers Ecclesiasticall Policie*, and Bishop

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Lauds Book against *Fisher*, which
 would ground me against Popery. He
 told me he had forgiven all his Ene-
 mies, and hoped God would forgive
 them also; and commanded Us, and all
 the rest of my Brothers and Sisters to
 forgive them: He bid me tell my Mo-
 ther, That His thoughts had never
 strayed from Her, and that his Love
 should be the same to the last. Withall
 He commanded me and my Brother to
 be obedient to Her. And bid me send
 his Blessing to the rest of my Brothers
 and Sisters, with commendation to all
 His Friends: So after He had given
 me his Blessing, I took my leave.

Further, He commanded Us all to
 forgive those people, but never to trust
 them; for they had been most false to
 him, & to those that gave them power,
 and He feared also to their own souls:
 And desired me not to grieve for Him,
 for he should die a Martyr, and that he
 doubted not but the Lord would settle
 His Throne upon His Son, and that
 We should be all happier than We
 could have expected to have been, if
 He had lived: with many other things,
 which at present I cannot remember.

ELIZABETH.

Another Relation from the Lady
ELIZABETH.

THE KING said to the Duke of Guise, that He would say nothing to him but what was for the good of his soul. He told him, that He heard that the Army intended to make him King; but it was a thing not for him to take upon him if he regarded the welfare of his Soul; for he had two Brothers before him; and therefore commanded him upon His blessing, never to accept of it, unlesse it redounded lawfully upon him: and commanded him to fear the Lord, and he would provide for him.

Copia Vera.

An Epitaph upon King
CHARLES.

So falls that stately Cedar; while it stood
That was the onely glory of the Wood;
Great Charles, thou earthly God, celestial Man,
Whose life, like others, though it were a span:
Yet in that span, was comprehended more
Than Earth hath waters, or the Ocean shore;
Thy heavenly virtues, Angels should rehearse,
It is a ream too high for humane Verse:
He that would know thee right, then let him looke
Upon Thy rare-incomparable Book,
And read it o're and o're: which if he do,
Hee'll find thee King, and Priest, and Prophet too;
And sadly see our losse, and though in vain,
With fruitlesse wishes call thee back again.
Nor shall oblivion sit upon thy Merit,
Though there were neither Monument, nor Verse
Thy sufferings and thy Death let no Man name,
It was thy Glory, but the Kingdoms shame.

J. H.

FINIS.



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